A Great Evangelism

SAMUEL GRAHAM NEIL

REV. DENNIS MILLER

APR - 1967

A GREAT EVANGELISM

SAMUEL GRAHAM NEIL, by birth of Scotland, came to the United States in 1885, and since 1913 has been a naturalized citizen. He received his education at the Training College, Clapton, London, and holds the degree of D. D. from the Northern Baptist Theological Seminary, Chicago (1919). He has devoted his life to practical evangelism, serving in the Salvation Army in the British Isles, on the Continent, and in this country, and as "The Scotch Evangelist" all over the United States, and for over four years as pastor of the Second Baptist Church in Philadelphia, and for about a third of a century in the service of The American Baptist Publication Society, first as a missionary and a chapel car worker, then as district secretary, later as Bible and Field Secretary, and since 1918 under the title last given, in charge of the combined colportage, chapel car, and auto chapel car work of The American Baptist Publication Society and The American Baptist Home Mission Society. Doctor Neil has traveled fully a million miles, is a lecturer well known in the United States and in Great Britain, and is the author of numerous leaflets and tracts and a frequent contributor to the denominational papers.

A GREAT EVANGELISM

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Bible and Field Secretary

The American Baptist Publication Society
The American Baptist Home Mission Society

With An Introduction
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To

NELLIE LOUISE

Devoted Wife and Loyal Helper
Who has taught me so much concerning
The Faith and Fellowship
of Evangelism

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"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—*2 Corinthians 5 : 20.*

"It is the highest and hardest of all callings to be an evangelist, but it is the one on which the church continually depends."—*Professor Denney, The Church and the Kingdom.*

"Though it is my business to teach, the one thing I covet is to be able to do the work of an evangelist, and that at all events is the work that needs to be done."—*Principal Denney, Letters.*

INTRODUCTION

There is now no controversy over the statement that evangelism is the primary work of the church. No matter how splendid her achievements in other ways, if she fails to display a vital and vigorous evangelism she fails in her ultimate mission. There are questions, however, as to its meaning and method. Confusion arises over the fact that the workers are inclined to call every good work evangelism. Clearness is obscured by the descriptive titles that are applied, as industrial evangelism, social evangelism, educational evangelism, etc., until we candidly ask, "Just what do we mean?" In the midst of this confusion the author of the following chapters has presented an interesting contribution to the needs of the hour, in no wise minimizing the many approaches to the soul, expressing his positive conviction as to what constitutes the great evangelism.

There are not different evangels although there are varieties of adaptation. The evangel of Jesus is as wide in its application as the expressions of human life but as primary and specific as birth. Not every phase of Christian activity is evangelism. The church philanthropies are the fruitage of evangelism; the root of the matter is in the personal relationship to Jesus Christ, the soul's acceptance of him as Lord and Master. It involves the registry in

the soul of a supreme choice with reference to itself in relation to him, and which in the making involves a change so radical that when Jesus was speaking of it he called it regeneration. In the teaching of the Master it was just that, there was no way around it—"Ye must be born again."

Evangelism is not so much a method as it is a message, a message delivered with a flaming passion, *it is the proclamation of the glad news of redemption in such way as to persuade the hearer to a voluntary surrender to Jesus Christ as Lord and Master.*

We are come to a time of unusual religious interest. Never before were there so many members enrolled in our Christian churches; never were so many Bibles printed and sold as now; streams of religious literature are issuing in increasing volume from our printing-presses; current magazines are more than generous of space devoted to the discussion of some phase of religious life and activity. The interest is world-wide. In a large way religion is evangelical, but it is not evangelistic. Its discussions are wide-spread but often flippant and superficial. It is prevalent but not powerful. Somehow the church has lost something from its old-time effectiveness. The consciousness of God is lacking. He is not the final authority he once was. He is neither worshiped nor feared. His word is no longer the test of conscience or conduct. There has also been a loss of the sense of the reality of the supernatural. The rationalism of recent years has demanded that nothing be accepted as true which can-

not be established by intellectual processes. Prayer has come to be regarded as valuable principally as a meditation and an influence upon the soul. So prayer has lost its prominence and power.

There is, however, a hopeful awakening to a sense of these spiritual losses and a growing conviction that they must somehow be restored. There is but one way to bring this about, and that is a return to the Great Teacher. Jesus Christ is the only human revelation of God. He is God manifest in the flesh. Without the mind of Christ it is impossible adequately to conceive of God. The life of Christ was shot through with the unusual and the supernatural. When leaving the world he said to his disciples, "Greater things than these shall ye do." He who finds nothing in his religion save that which is easily discovered in the realm of reason has missed the richness of it. To Jesus again we must go to learn the place and meaning of prayer. To him it was vitally important. He was the greatest prayer of all time. What he thought and taught concerning these things is the great message he brought to the world. The glad proclamation of these things is "The Great Evangel."

We are facing a new day in evangelism. It is undergoing some new valuations; attention is being turned from organizations to origins. From the New Testament point of view, every redeemed soul is called to be a witness to his Redeemer. The evangel of his own redemption is to be told with glad enthusiasm. Instead, therefore, of the great mass movements under the leadership of a flaming soul,

gradually but surely is coming the conviction that every pastor must be his own evangelist. Hosts of preachers are yearning for the skill and the power, and are asking what they shall do and how they shall go about it.

For this new awakening this volume is most opportune. Few men have been as privileged as the author to present the great evangel from so many points of vantage. Out of his rich experience he brings an inspiring testimony as to the power of the gospel message over the lives of men under all conditions, everywhere. From his point of view evangelism is not an argument but an experience. He is not presenting a theory but a gripping narrative of his own life poured out in his passionate proclamation. It is most unique.

It is forever true that "life is the light of men." Out of his life Doctor Neil here brings the things he has discovered and proved and found effective. He was born in an atmosphere of evangelism and reborn with the urge of an ambassador in his soul. His has been no trifling task, he has been on business for the King, always the "herald of a passion." Out of a real experience he speaks from the heart of a pastor and an inspirer of wholesome and successful Bible-school methods in soul-winning. For thirty years he has been associated with the varied and ever-enlarging evangelistic forces of The American Baptist Publication Society. He lived the romance of a chapel-car evangelist and from the beginning of the use of the auto chapel car he has been the superintendent in charge of that instrument of evangelis-

tic service. His supreme task has been the directing of a great staff of colporter-missionary evangelists covering the continent. From his facile pen come constant suggestions for new ventures in the evangelistic attack. He is a master in open-air evangelism and has enjoyed happy successes. On the platform, in the crowded assemblies, he is persuasively effective.

These pages are flung hot out of a busy life and a burning heart. Their sentences are worth while because they are the utterances of one who knows whereof he speaks. Humor and pathos, picture and appeal are here gathered into a full treasure-chest of helpful suggestion for a great host whose hearts yearn to have an effective part in the proclamation of the Great Evangel—The Great Evangelism.

H. F. STILWELL.

PREFACE

The addresses in this volume were prepared without the remotest idea of publication. They were written amid the exactions of the somewhat busy life of a Missionary Secretary, and they are reproduced here practically as they were spoken. This may serve to explain, and perhaps excuse, the many faults, both in thought and expression, as well as some repetitions which may be found in them.

The title of the book suggests the principle that has governed the selection of the topics and the style of their treatment. They are published in response to requests by many persons who heard them. How much, and to how many, the author is under obligation to other writers, it would be difficult to say. In thus acknowledging in a general way my obligation to others, I desire to make special mention of my indebtedness to my spiritual father—the Rev. Thomas Goodman, the late pastor of the Wells Street Congregational Church, Coventry, England—and to General Ballington Booth, of the Volunteers of America, and to his honored father, the late General William Booth of the Salvation Army. I owe very much to their instruction, guidance, and inspiration in the early days of my ministry. They said long ago, "To shepherd the ninety and nine is an easy task com-

pared with going out to seek the one sheep that is lost."

I must, also, pay tribute to my honored "Chief," William Holloway Main, D. D., who has brought to the service of his high office trained and consecrated talents of the finest order, and has given them without stint to his colleagues.

Most gratefully do I acknowledge the generous and laborious service of my loved colleague, the Rev. Daniel G. Stevens, Ph. D., the Book Editor of The American Baptist Publication Society, in getting the book ready for publication and reading the proof-sheets. Thanks are here accorded to my office secretaries, Miss Linda DeArmond and Miss Mary E. Stewart. They have both helped me tremendously in the preparation of the book.

SAMUEL GRAHAM NEIL.

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I

MAKING THE CHURCH "GO"

How our denominational machines have multiplied! What an army of officials we have! How devotedly we worship at the shrine of statistics! How frequently the getting of money is made the standard of success, and fidelity in carrying out an official program the crowning evidence of righteousness! Have we not too often mistaken the sound of a crisp dollar bill for the rustling of angel's wings?—*Michigan Advocate.*

The greatest present need of the churches is not greater wealth, or enlarged social influence. We do not need more programs or elongated statistics. But we do need a revival that discounts doubt, casts out worldliness, promotes the spirit of sacrificial giving, reemphasizes the great Pauline doctrines which are indispensable to our greatest vitality, and sets the church aflame with an evangelistic passion.—*Michigan Advocate.*

Is it not time to abandon excuses and to settle it in our minds and consciences that no pains spent on the embellishment of our buildings, no elaboration of our services, no correctness of doctrine, no gifts of eloquence or powers of organization, no zeal and activity can avail to deliver a church in which "love" has "waxed cold"?—*A. W. Robinson, D. D.*

MAKING THE CHURCH "GO"

"We must make the church 'go.'" This is a phrase in frequent use by denominational and interdenominational leaders and Christian workers, and, as in the case of so many familiar expressions, some persons who give utterance to them have never sat down to think out and articulate what they wish to convey by the form of words. It is not an idiom used by our fathers. They would have spoken in terms of revival or reawakening, but we, anxious to avoid old time phraseology, make use of this up-to-date colloquialism: "We must make the church 'go.'"

Surely by making the church "go" we do not mean the mere multiplication of activities—having plenty of things on the go, a general hustling and bustling about, mistaking feverishness for fervor, a turning the gas on full so that you get a roaring in the pipe with a less efficient service of light. Personally, I am not at all keen on seeing the church "go" in that sense.

The word "go" indicates energy, and the church with "go" in it is one that manifests a large degree of energy that springs from spiritual life. People sometimes speak of their children as having a lot of "go" in them, or, in other words, as being very much alive. If any of them should happen to become very quiet for any considerable period the absence of "go" is regarded as a symptom of something wrong. There has been a loss of vitality.

"Go" is life bubbling over. This question of "go" is one of life, and life must show itself in aliveness. Jesus said, "I am come that they might have life, and that they might have it more abundantly." The church to which we belong should be bubbling over with life. It should not be composed of people who, if they have, indeed, been brought from death unto life, are still so bound by the grave-clothes, that, like Lazarus, they are unable to walk, run, work, or speak. The evidence of untrammeled life is to be seen in the display of energy and activity.

Adventures

The church with "go" in it is one that cannot possibly remain quiescent in the face of a present unsatisfactory condition of things; rather will it vigorously explore every avenue of possibility for improvement. The "going" church is one that exhibits initiative, enterprise, and that is always out for extension. Initiative and enterprise should mark the life of the church no less than they do successful business. Business men can greatly assist in bringing this about if they will show as much initiative and enterprise in church work as they do in their business. Of some it is sadly true that they

> With swift-winged zeal
> On the world's errands go,
> And labor up the Heavenly Hill
> With weary feet and slow.

Look at a contrast between two types of churches. First, here is a church of the easy-going order; it

comprises in the main a number of respectable, self-complacent folk who attend more or less regularly—or irregularly—the Sunday and week-night services, and with the exercise of the small degree of physical and spiritual energy which that effort demands they are content.

For such the church is a kind of a religious club with which they are connected and to which they subscribe for its continued existence. In that type of church the middle-aged men have succumbed to inertia, and the young people are in real peril of catching the same complaint; while demonstrating in a conspicuous manner an eagerness, not unnatural, for their sports, golf, tennis, baseball, billiards, etc., they fail to manifest anything like the same keenness for what we may call spiritual activities, and are as quiescent in their attitude toward the needs of the outside world as their elders by their example have taught them to be.

Consider a church of a very different type. Here is one with "go" in it. Its members are really alive, and they show it by a zeal for God and man. Note how they evidence their zeal. These folks are anxious to see their church a vital force. It disturbs them greatly to look upon empty pews; deeply concerned are they about the outsider, so much so, that they readily and cheerfully give active, personal support to well-organized, sensibly-conducted Bible-class work and open-air work. It is a grief to them that in the neighborhood in which their church is situated, the greater part of the people attend no place of worship. This is a condition of things, they

rightly reason, which ought to be remedied and must be remedied. What shall they do? They at once constitute themselves into groups of visitors with a view to sustained house-to-house visitation. The middle-aged men give practical refutation to the suggestion that they are victims of the pestilence of lethargy that walks in the noonday of middle life, and the young folk exemplify something like the same degree of energy in the work of the church and the Kingdom that they display on the field of sport. Young and old in that church are adventurers. Theirs is the spirit of abandon. They do not follow the line of least resistance, but strike out in a spirit of enthusiasm to blaze new trails.

We speak sometimes of an abandoned man or woman, the implication being that they let themselves "go" in the direction of vice. Now, why shouldn't we find the same abandon in the church in the direction of service for Christ? The church that "goes" will consist of men and women who are prepared "to go off the deep end" for the sake of the Kingdom. This means that such a church will be out-and-out evangelistic. It will be very much alive to all the social implications of the gospel and the importance of all moral and social problems, but the keynote of all its activities will be that of evangelism. The minister will be conscious of an urge that his preaching be not simply evangelical but evangelistic, ever seeking to gain accessions to the Kingdom of the Lord, and the people will not neglect opportunities of supporting him by doing the work of personal evangelism.

Cumbered with Much Serving

What are some of the unsatisfactory features of the present condition of things? An alarming decrease in Sunday-school attendance and church-membership ought to lead us to think seriously. But this decline does not stand alone. The foreign- and home-mission income is yearly declining at a time of great national prosperity and when world-embracing ties are being drawn closer on every side. All sorts of explanations will be offered by ingenious persons for this numerical and financial decrease. It is not unlikely that even in our official meetings and conferences and conventions we shall be entreated to say nothing which may be regarded as discouraging; the duty of not being pessimistic will be insisted upon in language which is becoming painfully familiar, but which is in danger of becoming flat, stale, and unprofitable. The simple truth is that things are not well with the churches and missionary organizations. Those who deny that the facts are painful and disconcerting must be blessed with more than one blind eye; they out-Nelson Nelson. Most of us know that things are not well; we say so to each other, but we doubt the expediency of shouting it out on the housetops; let us rather hide the harsh truth from the public gaze. Good business men do not advertise their failures, they proclaim their successes. And are not some boards and organizations admirably arranged commercial concerns? Are we not in danger of blinding ourselves with labels?

The duty of Christians is to turn the world upside down, but are they doing anything of the sort? The writer, naturally enough, thinks of his denomination. "Statistical studies have shown the following startling facts: Out of 9,765 Baptist churches 3,474, or 39.6 per cent., received no accessions to their membership last year." "Of course, some of these churches which do not have a single accession are small or are only nominal, but most of them are not. On the other hand, many of our churches which have reported one or more accessions ought to have been able to report far more. It is a sad fact also that from many of our Sunday schools not one has come into the church this year."

We hear talk about the exhausted finances of the churches. What nonsense! We have to laugh when we hear these words. Appearances are unusually deceptive if our missionary finances are exhausted. Evangelical churches are giving, on a big scale, to all sorts of outside missionary and philanthropic organizations. Churches are increasing in wealth; we are building some great churches and educational institutions, and increasing endowments; but are they impressing America and the world by their earnestness in religion, and by their witness to the spiritual? Considering numbers and wealth, do they proportionately impress the community with spiritual zeal and evangelical passion? We are too apt often in church life and in our missionary propaganda to measure success by golden standards. I am not thinking so much of the rich men as of the subtle

and almost indefinable way in which money counts in our judgment and thoughts and affairs. God forbid that money should ever silence the message. Our great safeguard in this respect is that some of the richest men are amongst the most devoted and consecrated men in the churches.

Are We Overorganized?

Machinery is right enough; but an overturned automobile with the riders underneath is machinery in the wrong place. Are we not in danger of carrying the machine instead of riding in it? We seem to have an almost pitiful faith in commissions and committees, and in the potency of eternal talk and diplomatic resolutions and ecclesiastical schemes! I do not say that God does not work through them; "God moves in a mysterious way." But we need to return, especially in this complex age, to the sublime simplicity, to the faith that throws itself on God, and unperplexed, seeking him, finds him. We need less human ingenuity and more of the Divine Spirit of wisdom and might, less diplomacy and more trust, less wire-pulling and more prayer.

The Heart of the Trouble

What is the use of spending hours on details at the circumference when the heart is in danger? We must return to God as individuals and churches. I am convinced that signs of decline are only temporary and will pass; but I do not think these signs are explained by the Sunday-school and membership problem, by differences as to interpretation of

Scripture, or by denominational disloyalty; they are the outcome of a lowered religious vitality. What we need is the cleansing Cross and the purifying fire, more time spent at Calvary, and much more in the Upper Room till we receive the anointing of the Spirit's power.

The danger of the churches is not in their idleness, but in their lack of spiritual impressiveness and the strength which comes from quietness and confidence. We are cumbered with too much serving; and we fail to impress the world with the reality of the unseen and the stupendous claims of Jesus Christ. Christians were raised up to give conspicuous and outspoken witness to the power of God to save and keep. They are trustees of great evangelical truths. They believe in the gospel of the Cross, in the power of the Cross to save the worst man living. That message was never more needed than it is today. In this materialistic age we see men wildly flying in every direction for spiritual comfort and inspiration. We are plagued with a crop of gimcrack theosophies. All such systems indicate a heart-hunger for the gospel. Our age needs nothing more than the affirmation of the gospel message of the Cross. Why should we who know in Whom we believed be afraid of the criticism of the savant, who is said to have taken the virility out of our message of the Cross?

It Is So Easy to Say We Want a Revival

To say it is to set the organizer to work, and the advertiser to "business methods." But is not

God weary with our business methods, with our magnified, exaggerated common-sense? At present we are too much disposed to deal with great questions in a small way. We are progressive in terms of material expansion and administrative improvements. We are by no means equally so in that great realm of spiritual idealism by which faith is fulfilled and a great religion impresses itself upon its age.

All is not well with us; and it is the soul of us that is wrong. We can see many things wrong at the circumference; many things that might well be amended, many things that can and will be righted by the God-directed wisdom of the churches. What matters is much deeper. Is there the old hunger for God? Is there the deep desire after sanctification of life? Do we come across the people who wear morning faces, bright with the gladness and radiance they have caught in communion with God?

These are the things that matter. We are not asking for a revival sensationally staged, managed, and equipped. We want something more than a flutter and a spasm, something deeper. Many, many, thank God, are looking for it and praying for it. It can only be won by waiting and by prayer. Then people with heart-hunger will turn naturally to the church and the minister for help as they did in bygone days. Today too often they go to Christian Science, Theosophy, and other cults.

God can do very well without us. He is tied up in no church organization. The wind bloweth where it listeth; one system is used and then another, only in their turn to be cast away. God can use us only

as we are true to his behests and follow his commands.

The Mission of the Church

It is claimed that the special function of the church is to teach men that they are pilgrims toward another life; everything else is secondary. I am opposed to such a conception. I find no evidence of it in the New Testament. It was not in the mind of Jesus. Such an ideal is " most unattractively selfish."

The church is the instrument for realizing the Kingdom of God. Does that mean merely that we are to arrive at the Kingdom in the future? Is our personal arrival there even the central thought in such a realization? I do not think so. The object of the church is primarily the glory of God, not the salvation of individuals. Such salvation contributes to the divine glory and sets the angels singing for joy. But the glory of God and the realization of the Kingdom of Jesus are the great facts for which we wait and work and pray. The Kingdom of God of which Jesus speaks was to be a Kingdom on earth. The Kingdom and the church are not coterminous expressions. The value of the church is in relation to the Kingdom. Now, what is the special work and duty of the church today? To pray, wait, and work for the establishment of God's Kingdom on earth. This is the divine program of the church. This is the end to which it works when it is in a state of revival. The really converted man and the really evangelistic church do not say so much, " Oh, that will be glory for ME," but " Oh, that will be glory for THEE."

The main business of the church is not to acquire and administer huge sums of money; or to be an attractive and eminently respectable social institution; or to erect and maintain an increasing number of beautiful and costly buildings; or to be a factor with which the political candidate must reckon. All this is wholly incidental to its main business, which is to get men "made over again" by virtue of a complete self-commitment to Jesus Christ as their Saviour and Lord. A church composed of people to whom such a statement as that means nothing, or who receive it with a shrug of the shoulders, is the deadest thing above ground—and it needs no very wide survey to learn how numerous they are. Of course, nobody will be concerned about being "saved" who does not realize that he is "lost," and by every indication the modern church has lost the courage to declare that "the natural man" is under sentence of death.

One of the greatest dangers is the rather wide-spread supposition that religious education is a substitute for conversion. Personally, I can conceive of nothing more deadly to Christianity than that the church should devote itself to careful instruction about religion and make no serious effort to transmute the knowledge to dynamic experience. Christ saves only as he is surrendered to.

My conception of a church with "go" in it, is a church that is evangelistic and consequently magnetic—it draws men unto it; it is one in which there is a warmth of spiritual fellowship; one whose members are loyal in their attendance at the meetings of prayer and fellowship, and who are ready to give themselves without reserve to aggressive action of many kinds that men may be brought to allegiance to Christ. They cannot be indifferent to the call of home and world evangelism; a deep sense of their mission makes that condition impossible. In the

realization that "go" in the church depends upon "go" in its individual members, they seek quickened zeal from the energizing ministries of the Holy Spirit and increased love toward Jesus Christ. Initiative, enterprise, and energy spring from an ever-deepening spirituality that flows from Him who is the Secret Source of vitality and "go."

"The Salt of the Earth"

When the church thus conceives itself as the instrument of the Kingdom, it strives to gather into its organizations all the men and women it can find, with the object, not so much of getting them into heaven as of making them the true expressions of the Spirit of Christ on earth. It is thus that the church becomes "the salt of the earth" and "like a city set on a hill." It is full of evangelistic zeal and earnestly strives by every means in its power to hasten the time when the kingdoms of this world shall be the Kingdom of our God and his Christ. It cannot consider the world merely as a planet. An intensive as well as an extensive application is given to this term. The geographical planet might be Christianized as America is today, and every country might become as little Christian as America. The world exists in men's minds, in their collective life, in the various powers by which they express themselves. Commerce is as great a territory as Africa, and politics as India, and literature as China. These in some sense are the chief realms in which God is dishonored or glorified.

In these the church must be an instrument for

establishing the Kingdom. Work in them is part of the church's program of realizing the Kingdom and establishing the glory of God. I grant that there are some who deny that certain phases of this activity are within the scope of the church. There are others who lightly compare the evangelization of these great fields of human thought and action with the social and recreative functions of an up-to-date church and call them merely secondary. Where is their sense of perspective?

Some argue that everything is impossible because time will fail and that the church had better stick to its distinctive task of ministering to individuals and leave the other matters to specialists. The fallacy of this argument is due to a fundamental misunderstanding of the mission and the greatness of the Christian church. Suppose an eye specialist were to say, "I have nothing to do but to cure defective eyesight." We should say, "Quite right." Suppose, however, he were to claim that ear specialists had nothing to do but cure eyes, we should question his sanity. If he were also to say that a health officer had nothing to do with drains and dirty streets and loathsome alleys but only to cure eyes, we should further question.

And yet, this is the way many people talk of the evangelical specialist. They say he has nothing to do but to preach a particular sort of individualistic gospel, and they forget both the complexity and width of the needs of human beings. They also forget 1 Corinthians 12, where Paul shows that the church must have a variety of specialists. The

church is not an exclusive set. It is the body of Christ, the living organ by which he manifests himself, the living instrument of God in establishing his Kingdom.

Service

Modern church work means cooperation. Secrets have become uncommon. Oppression is almost obsolete. Attacks are in bad order, and expediency as well as conscience forbids ruthless action. Church work thrives best in an atmosphere of courtesy and of mutual help. Perhaps, there is no more persistent or baffling difficulty for the church than that of discovering and applying means of spiritual persuasion or even how to create spiritual impression. Spiritual gifts cannot be bestowed as one gives a a Christmas or a birthday present. When Elisha asked for the first-born's portion of Elijah's spirit, he was told he had asked a hard thing. Elijah knew that it was one thing for him to receive a vision but quite another thing for him to share it, however willing or even anxious Elisha might be. So is it always. Again and again one is driven to regard this as one of the things kept by God within his own power. "It is not by might nor by power, but by my Spirit, saith the Lord." The secret belongs to personality. It does not lie in forms of thought or methods or action.

Have we failed to get our gospel across, failed to secure a reception because our hearts have been too cold? Have we depended too much upon the soundness of our gospel as an intellectual proposi-

tion and lost the way of the "melting mood"—the mood in which gracious and healing miracles are wrought? We need to ask ourselves from what springs the power of emotion is fed—what develops emotional power and releases its saving floods. At least it must rise from reality, spontaneously and without affectation. There is a pumped-up, *ad-misericordiam* kind of blubber by which even religion is sometimes exploited. Not that sort of "command" emotion is called for, but a tone, a feeling that is the bloom of effort rather than the effort itself.

Efficiency

Efficiency is the ability to get maximum results at minimum cost in money, time, or effort. It is so rare a quality that the church or individual that has it, need fear no competition. Men waste ten times more effort than they utilize in nearly every undertaking. They spend countless working hours on trifles unworthy of their caliber. They have no schedules. They fritter time away. They grumble and growl at conditions. It has been said that church work probably holds the crown for flagrant inefficiency. That it survives such prodigality, shows the church's latent powers.

There is little to be gained by abusing the age in which we live; that has been the practice of mediocrities in all ages; people who cannot see anything but evil in their own age will be fairly certain to see nothing but evil in any time in which their lot is cast. Each age has its losses and compensations.

Each age has its difficulties for the soul. Our life is essentially a battle-field. Our age is unspeakably great and, for the man who has any eyes for it, full of the glory of God. Perhaps its variety and glitter dazzle us too much; but there it is, we must take it as we find it, and do our best to live in it as God would have us live.

"Putting It Across"

Foster respect for the church to which you belong and for the men who help make it. Never abuse a fellow-member. No man can discredit his fellow-members without sharing the shadow himself. Don't limelight the unworthy until men feel that your whole field is infested. Cultivate the art of seeing the good things in men and institutions—the art of speaking the kindly word and performing the kindly deed. Remember how muck-raking once beclouded all the best in American business life. The few attacked came to typify the whole. The innocent and guilty suffered equal opprobrium. Don't invite a like disaster to the confidence you share.

In great force this applies to the church. Note its wonderful development. Mark the power it wields. Think what vast issues are committed to its care. Consider how our best men and women respect the church the wide world round. You did not make the church what it is. Hosts of men work with you and every man who smirches one becomes a common enemy. Protect that priceless prestige by every word and action. "Let your light so shine before men that they may see your good works and glorify

your Father in heaven." Do your part to maintain the good-will of the church.

Rome was not built in a day, we know. But we know it was burned in a night. There is no such thing as a religious genius. To be an average man with an average view-point is the first essential of success. Success in church work comes from doing the obvious things which dreamers overlook.

The Psychology of It

Pastoral visitation and Sunday-school teaching must recognize facts like these: People are dilatory, without some incentive to promote action and decision, they will usually delay and forget. It is natural to follow others. Impress folks with the crowd that goes your way. No church, not even the Church of Rome, has spread throughout the world so rapidly as the evangelical churches have done. We believe that they are a mighty means for the establishment of the Kingdom of God on earth. It was a saying of Matthew Arnold's that for some people the favorite book in the Bible was the book of Numbers. We need continually to be on our guard against the pernicious snare in statistics. Nevertheless the more our evangelical membership increases, the greater will be our rejoicing. Quality counts, and so does quantity. The government of the State and nation demonstrates this. Two votes are better than one, and two consecrated church-members have a greater influence than one has.

The more active church-members there are, the more effective the churches will be. The eugenist

who wants to restrict the birth-rate because he thinks that he will therefore improve the breed, fights against nature. The minister or church-member who would rather produce a few superb specimens of Christianity than recreate an entire race of fallible or growing men and women, fights against grace. "Spiritual birth-control is an artificial device whose method is a denial of the supervising providence and mercy of God, and whose end is destruction." People don't like problems. Present them only the worked-out solutions. When you quote others to confirm your statements, you indict your own veracity. Curiosity excites men more than fact.

Half-told tales have interest which complete tales have not. Some men object to calling church work a game. Personally, I like that description of it. When our work ceases to seem a playground, we shall think we belong elsewhere.

A man will not succeed—for himself or others—who considers his work as a hardship. We look for church workers who see only the goal and not the rough road that leads there; workers who go at the job as a ball-player goes to bat; workers who think more of the winning than they do of the recompense.

There are some who say the function of the church is only to pray and wait for the Kingdom. That will come in God's time. The church can do nothing. To my mind this spurious transcendentalism has no authority in the example of our Lord who fed five thousand people on five loaves and two fishes. Put it another way. He fed 4,980 on nothing and twenty on five loaves and two fishes. Why should he not

have fed five thousand on nothing? Simply for this reason, that Jesus always used all the ordinary and earthly means at his disposal. When he gives the miraculous draft of fishes he says, "Let down the nets." He will use his church to establish his Kingdom. He wants our work and mind and heart. What we need today is a great and deep desire to glorify God.

II

IS PREACHING PLAYED OUT?

Thomas Chalmers affirmed that ministers fail, when they do fail, not because they do not study, nor because they do not visit, but because they do not pray. We go to do by ourselves alone what no man can do except Christ be with him. Without this communion we may easily become too dependent on human aids, "mere echoes of the last book read," and not voices that speak the soul's tested veracities of Christ; too dependent on our tools and not sufficiently ourselves His tool. Men who pray are men of the mystic way. Prayer amply attests itself, and when it is missing no miracle happens.—*Rev. John MacBeath, M.A.*

The church and her preachers must know Whom they have believed, and know what they owe to him. A living sense of the wonder of redeeming grace and of gratitude to God is the spring of effective preaching. The church is an organism, not a mechanism, and exists to minister life to men.—*J. Harry Miller, D.D.*

We have offered religion on the easy payment system, and hawked it round as a bargain at a reduced figure. We have sought to cajole men rather than to capture them. We have eliminated the element of sacrifice, erased the stigmata, suppressed the Cross, and kept a guilty silence as to suffering for his sake and for the gospel's. And we have failed, as we deserved to fail. A religion made easy men will not have—no, not even as a gift.—*Rev. R. Moffat Gautrey.*

IS PREACHING PLAYED OUT?

According to a recent article Dean Inge believes that the golden age of the pulpit is over. The worthy Dean has, of course, a reputation for gloom, and it is not altogether surprising to find that he views the present position of his own calling with that pessimistic wail which seems to be his peculiar prerogative.

Superficially, there may seem to be grounds for supposing that the day of the preacher is past. Preaching is not so popular as it was; there is a tendency among many to slight sermons; they are forward with their criticisms that many preachers no longer preach with a view to the spiritual transformation of their hearers. In these days the people who go to church and listen to sermons form a very small minority of the population, and it does seem as if the influence of the pulpit were rapidly waning. Almost unconsciously we begin to think that preaching is not the main thing. We allow other features of our work to overshadow it. We eagerly conceal the unpleasant fact that our ministry is one of twilight.

At national gatherings and State Conventions and rallies we are bidden to strike an encouraging note, and a few report local successes, while the many remain discreetly silent. New schemes are devised for special emergencies, but the "unnatural stim-

ulus" soon subsides, and we are left with a dreary feeling that we are not big enough for the thing that we are up against, and in our more sincere moments we have the uncomfortable feeling that preachers themselves are largely responsible for the lowering of the sermon. If we had a gospel, would not people listen and want more?

Modern preaching is chaotic and anemic. There is nothing drawing it to a common center; it has no rich life-blood flowing in its veins. Thirty or forty years ago there would have been a very fair agreement in gatherings of ministers as to some doctrines which formed the pith and marrow of their preaching; but we look in vain for any such harmony today. Our central truths are largely neglected. And yet, in its essence, preaching is the noblest vocation on earth.

A Dearth of Conversions

It has already been pointed out that for some considerable time there has been a decided dearth of conversions in the churches of our land. We have sufficient evidence to make us confident that, for the most part, conversions are the exception, rather than the rule of modern religious life. One swallow does not make a summer, and the fact that a church here and there has good tidings to report, does not mean that all churches have equal ground for rejoicing. Recent statistics show that approximately 60,000 of the 200,000 Protestant churches in the United States failed to gain a single convert in a given year.

Dr. W. R. Patterson, of the General Council of the

Presbyterian Church, reports that 3,269 of the 9,299 Presbyterian churches in the United States did not add any converts on profession of their faith. Of 8,765 Baptist churches, 3,474 obtained no converts, and of the 16,581 Methodist churches, 4,651 had none. "A total, therefore, of 11,394 churches out of 34,645 in these three denominations won no converts, and several thousand reported only one or two each," he said. These figures indicate a decline of interest in the work of personal soul-winning.

We may well inquire: Does the average sermon lead to conversion? Does it make conversion a solemn obligation on the hearers? Dr. W. Y. Fullerton, in his book entitled *Souls of Men,* has something to say about the legacy left by C. H. Spurgeon. He thinks that

> Spurgeon's greatest legacy to the world was his belief in the converting power of the gospel. Spurgeon preached for conversions, and obtained them. He preached the gospel at all times and in all places, and expected that men and women would be won for Christ. His preaching appealed to sinners; it called for saving trust in the Lord Jesus Christ, it was amazingly evangelistic.

The Romance of the Changed Life

Do we, or do we not, believe in the converting power of the gospel? Do we think that conversions are necessary? Can we still look up into the face of our Lord and say, "Thy touch has still its ancient power"?

In view of the wide-spread depression as to the evangelistic power within the church today, some most notable instances of recent conversions which

have taken place in the experience of home missionaries are detailed here; for will not the recital of these facts inspire pastors and church workers with new faith in the power of the applied gospel to heal and save?

The Prodigal's Return

The scene was in a lodging-house in one of the worst slums of a big Western city. Between fifty or sixty of the lowest of the low, men and women, all of them of the "submerged tenth" class, of whom General Booth speaks, were gathered together. The missionary entered; the atmosphere was so vile that he had to keep walking in and out for several minutes before he could speak in the room.

Of the members of the congregation, several were lying dead drunk on the floor fast asleep, others were leaning against the walls unable to stand alone, others filled up the benches and chairs and were more or less sober but utterly degraded and abandoned in look and appearance. At that moment the devil whispered to the speaker: "What's the good of preaching to these people? They have gone too far to be saved." His first impression was to agree with the devil; but the next moment the Holy Spirit whispered, "Wherefore He is able to save them to the uttermost that come unto God by him"; and asking God's forgiveness for even for a moment doubting his willingness and ability to save the worst among them, the preacher commenced speaking to them, not preaching in the ordinary sense of the word. There was no text; no denunciation of

them all as black guilty sinners—alas! they knew that well enough. But the man spoke to them of "love," a word long ago blotted out of their vocabulary possibly, yet never blotted out of the heart of God, who had "so loved them as to give his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." At the end of the address the speaker ventured to suggest that probably many of them had not been brought up in the slums of —— but years ago had come from the smaller towns and villages where as children they used to go to the country or village church or Sunday school, and he added, "It may be some here used to say their child's prayer,

> "'Gentle Jesus, meek and mild,
> Look upon a little child,'

at a saintly mother's knee!" Old memories were stirred, and tears began to flow; they were all silent and melted by the power of the "Old, Old Story."

He then asked any who were sick of sin and longed to be saved from its guilt and power to come and kneel with penitent hearts at a bench close by. Very soon the altar bench was full, and it was necessary to get another. There must have been great joy among the angels of God in heaven that night over the many hardened sinners repenting and turning to God.

Among them was a young woman about thirty years of age who was in great distress of mind and soul on account of sin, and when the missionary spoke to her he said, "Have you been brought up in

the slums of ——?" "Oh no, sir," she said, "I am one of those from the country village you spoke of, and as a child used to say my 'Gentle Jesus' daily at my mother's knee. Oh! sir, it is terrible to think that I could ever have sunk so low. Nine years ago I left the dear old village home at midnight when all were asleep—my lover having betrayed and forsaken me—and I came to —— hoping to get work and live a respectable life; but though I walked the streets of —— until I fainted for food, I could get nothing, and in despair took to this miserable life of sin in which I have sunk lower and lower, until I have reached the lowest slum in the city, and have long ago blotted out of my thoughts, as far as possible, father and mother and the dear old home, hoping death would soon end my misery; but to-night, sir, you have brought the old days back again, and oh sir, if God will forgive me I will gladly turn my back upon this awful life, and if father and mother, of whom I have heard nothing for nine years, are still living I should like to see them again; and oh that they would have me back home again!" Here her voice was choked by sobbing.

The telegraph was immediately set in motion, and the next afternoon this young woman, now suitably dressed, accompanied by the missionary, alighted from a train on the platform of a little village railway station, upon which stood an old man and woman, stricken with years and sorrow, waiting to welcome home their long-lost child. With eyes streaming with tears of thankfulness, their hearts overflowing with gratitude to God for "answered

prayers," they opened wide their arms of love to welcome home their erring child upon whose cheek the kiss of forgiving love was finally placed as the words were uttered: "She was dead and is alive again. She was lost and is found." "There is joy in the presence of the angels over one sinner that repenteth." So from the slums by the power of the old gospel she was welcomed "back home again."

A Village Lad's Conversion

"Some years ago I conducted a series of evangelistic meetings in a good-sized city in the Middle West. There were a good many people turned to Christ. Among them was a lad about fifteen years of age. He lived in a little village some three miles from the city. He at once began to pray and labor for his Lord, and some time later he was licensed by the church to preach the gospel.

"Largely through his efforts and those of some others converted in the meetings we have had for years a flourishing church and congregation in that village.

"Several years later I conducted a second series of meetings in that city church, and many of my very best helpers were the converts of the evangelistic campaign of years ago.

"The licensed preacher above referred to got the members of the church to unite in prayer that again the village church and community might share in the blessings of the evangelistic campaign in the city. They pledged themselves to take in as many as possible to the meetings and prayed for their salva-

tion. Many of the villagers responded, and the very first young man among them to turn to Christ with full purpose of heart was our friend's own brother.

"Thus gladdened and encouraged and stirred, they toiled and prayed more eagerly to the end of the campaign, with the result that among the converts there were nearly thirty from that little village. The spiritual atmosphere there is now quite pronounced, so much so, that preachers delight to visit the village church, and it has one of the most spiritual congregations in that section of the country. If all converts would thus begin at once to seek the salvation of others, victory would everywhere crown our work, and membership decreases and lapses grieve our hearts no more."

"I'll Go Home and Tell Mother"

"During an evangelistic campaign I was conducting in one of our Western towns, a young man one evening entered the church before the service began, desirous of speaking to me. After I had shaken hands with him he said:

"'I have come to ask, if I am saved tonight, shall I have to go home and tell mother?'

"I answered, 'I do not know what the Lord may want you to do after he has saved you, but I do know this, whatever he wants you to do he will give you grace and strength to do it.'

"I further said: 'But why think of confessing Christ before you receive Christ? It may be that after you have received him you cannot do otherwise than tell of his salvation. To trouble about

acknowledging Christ before you receive him is like trying to cross a bridge before you come to it. What you must do tonight is to come out boldly for Christ in the face of the congregation, and please be the first one to take that step.'

"To this, after a brief pause, he readily assented. That night the church was crowded, and he sat in the back seat.

"During the sermon I kept my eye upon him, and now and again said things which I thought would assist in strengthening his purpose. At the close of the sermon I made an appeal to those who were willing to give themselves to Christ to rise and come forward to the front seat.

"To my joy he quickly responded, and was followed by nine other seekers after Christ. When the service ended I went into the pastor's study in order that I might have a few words with him. I wished to tell him of the joy which had come to my own heart through his manly decision. To my surprise he was nowhere to be seen. On making inquiries about him, I was informed that as soon as he had given himself to Christ he left the church by the side door and that he had gone without his hat.

"Next night I saw him at the service, his face being lit up with the Divine Light. At the close of the service I went down the aisle for the purpose of speaking to him. He met me half-way. On grasping his hand I said: 'You were a fine young fellow; what became of you last night? I went into the pastor's study at the close to have a few words with you but found you had gone.' 'Yes,' said he, 'I found

Christ, and as they sang a verse which begins with the line, "'Tis done, the great transaction's done," a feeling which I cannot describe possessed me. I then said, when kneeling next another, "I'll go home and tell mother." With that I left the room and ran home as fast as I could. On reaching home I found mother sitting in the armchair by the fireside. I threw my arms around her neck and said, "Mother, I have given my heart to Jesus, and he has made me so happy."'

"He then said: 'You will be glad to hear that my mother has come tonight, and has already gone forward to the front seat.'

"I said: 'Your mother come! Praise God! Please take me to her.' With that we walked forward to the front of the church and saw the mother kneeling, sobbing out her soul to God. Before she left, she too could sing,

> "'Tis done, the great transaction's done,
> I am my Lord's, and he is mine!'

"As they were about to leave I said to the son, 'Is it true that you went home last night without your hat?'

"'Yes,' said he, 'and I never knew I had done it until I reached home.'"

The Drunken Miner's Conversion

"In almost every community there is one who can truly claim to be the 'chief of sinners.' They have gained unenviable notoriety by their excessive wickedness. Such was the subject of this sketch.

"As his sobriquet suggests, his bane was beer and whiskey. Drunkenness is seldom a solitary sin. It is the fruitful mother of many children. Alas for the progeny of strong drink! The man went down rapidly adding vice to vice. Drunkenness, profanity, laziness, neglect of wife and children. Those who 'go the pace' inevitably end with a crash. He was now on the brink of ruin, and the best people of the town shook their heads solemnly as they awaited the end. It was just at this point that a series of revival meetings was started in the —— church, which, like many another, was fraught with tremendous issues. Well do I remember the strong cryings and tears of God's people. God does not long refuse those whose utterance is choked by heart-throbs. It was not long before the power of the Holy Spirit was manifest, and, as a result, many were being saved. Both old and young were set at liberty, and the spirit of rejoicing was everywhere manifest.

"Into this atmosphere came the drunken miner. The word of God went home. Conscience was awakened. Sin became a reality. Burdened with its weight, he staggered home and wept and prayed. He was now realizing what is meant by the 'gall of bitterness' and the 'bond of iniquity,' and his repentance was deep and true.

"The next night the Spirit of God led him to the church again. I have a vivid remembrance of that service. When the invitation was given the man staggered to the front seat and with loud, piercing cries sought mercy. God does not always come in

the whirlwind, but he did that night. What with the penitent's cries and the rejoicing of the believers it was one of the noisiest conversions I ever witnessed.

"A few days afterward, in the prayer-meeting, the man got up and with choking voice gave his first testimony: 'Friends, when I was a little lad ten years old my mother died. She called me to the bedside and said: "Willie, your mother's going to heaven; will you come?" And with her hand resting on my head I promised; but it has taken me a long while to start. I have been twenty years keeping my word, but thank God I am on the way to heaven at last.'

"When he sat down an old deacon got up and said: 'My heart is too full for words. The man who has just sat down is my son. "What shall I render unto God for all his benefits toward me?" '

"Such was the miner's conversion by the grace of God. He is now living an earnest Christian life, and has some thirty or forty men under him. At one of our recent State Conventions a strong hand gripped mine. I looked into a shining face. Instinctively I knew it to be that of the one-time drunken miner."

A Driver of a Laundry Wagon

"I am asked to tell of a notable conversion, and I wonder where to begin, for are not all conversions notable? But then the strangest experiences, and those which, perhaps, would be most interesting and arresting to the reading public cannot, and ought not, to be made public; they are matters of delicacy

and privacy, and as such must always be respected by the maintenance of a proper and discreet reserve. But Billy—for such we familiarly call him—will not, I am sure, object to his story being briefly told, if in the telling, some one is helped and encouraged to a nobler and better life.

"'Billy' is now the driver of a laundry wagon, but for several years prior to his present occupation he was the driver of a railway-station taxi. The beginning of our friendship was a strange one. No formal introduction took place, but from a room in a hotel in that remote country town Billy might be heard giving his views of the young missionary who was conducting revival services in the church near-by. With certain embellishments of language which had better not be reproduced, he summed the matter up with the expression, 'The young missionary is not a bad fellow after all,' and that was the open door for conversation between Billy and the young preacher who was under review.

"Billy's story is a strange one. A man of strong parts, but all developed on the wrong side; careless and loud, and on his own confession so much addicted to drink that he would never begin a day's work until he had several times quenched his thirst at the nearest saloon, and this was regularly maintained throughout the day. This mode of life prevailed for years, and yet in all his carelessness, with his fixed habit, and all that so closely follows in its train, Billy was strangely moved by that power, mystical in its operation, but practical in effect. He was led to think of wasting years of responsibility

of life, of obligation to home, of brighter and better possibilities, of the claims of Christ, and in a striking and almost marvelous way, amid the encouraging words of many willing helpers, he made his public declaration that, forsaking the sins and habits of the past, he would henceforth follow and serve Him who 'gave his life a ransom for many.'

"With a new joy there came new difficulties. He found it almost impossible to continue the new life amid the old surroundings. Ultimately Billy gave up his taxi and became the driver of the laundry wagon. Through many trials, through prolonged and serious sickness in the home, through strong and persistent temptations, this man has continued to develop a strong Christian character, and with sunny optimism performs his daily duties in the spirit of one who knows the meaning of communion with his Saviour. It has been said that one of the strongest arguments for Christianity is the fact of the risen Lazarus; and Billy is one of those who, once 'dead in trespasses and sins,' now walks in the conscious possession of the new life. Enthusiastic in the cause of prohibition and moral reforms, he gladly speaks at noon-day factory and open-air meetings, invariably proclaiming himself as the 'brand plucked from the burning.'"

A simple story of the change in the life of a man set amid many temptations; a story which by the grace of Jesus Christ can be repeated in thousands of cases in this and other lands, and yet a story so full of miracle. Home changed, views, hopes, ambitions, and conduct, all evidences of the great revolu-

tion in a life which had gone far on the road of sin and folly, but which, by the arresting and converting grace of God, is developing in such a way as will ultimately merit the high honor of walking with Him in white. Surely constant prayer should be made that such cases may be greatly multiplied all over the land during the coming years.

Midnight Trophies in Midnight Meetings for Railroad Men

"Some months ago I was in the City of Chicago, and it was midday; the streets were crowded with the usual busy multitudes; I was making my way to headquarters on Wabash Avenue, and stepping up to a young man who was hastening along the sidewalk, said to him, 'Can you tell me, please, if I can get a street-car for Wabash Avenue at the corner?' 'No,' was the reply, 'Wabash Avenue cars don't run on this street, but you can readily reach your destination by walking just a few blocks.'

"I thanked him, the man paused, looked at me, and then said, 'Excuse me, sir, but are you not Rev. ——, the Chapel Car Missionary?' Being greatly astonished I replied: 'Yes; however do you know me?' 'Well, sir, I would like to thank you. Five years ago you held a midnight chapel-car service at a railroad division point in Colorado. My father, who through his drunkenness had made our home a hell upon earth for years, attended, and, although he was not then an employee of the railroad company, he was greatly interested in the service for railroad men. He professed conversion at the close

of the service, and he has walked worthy of his calling ever since. Our home has been literally transformed, and we have to thank you for it.' With this he passed on, and was lost to sight in the great human stream that flowed in every direction.

"At another place in one of the Rocky Mountain States quite a number of railroad men were converted in the midnight meetings. Among them was a well-known and successful business man. For years drink had been his master. On more than one occasion he had left home with horse and buggy, and returned without either, and drink was the cause of it. His place of business was only a short distance from the railroad yards where the chapel car was located. One night he followed the crowd of railroad men, and entered the chapel car, and although under the influence of liquor, wept in the meeting like a child and cried to God for mercy. He attended every subsequent meeting that was held. About two years later when I revisited the town, he was the greatly respected chairman of a special meeting for men.

"We were conducting midnight meetings for men near the railway-station in a mid-Western town. Many men of the community besides railroad men attended the services. Some of them were inclined to be noisy, but patience and good-will prevailed, and a great victory was the result. One of the most boisterous of all was a well-dressed man sitting toward the front of the chapel car. He had a capital voice and made good use of it. But he was, as is often the case, among the first to come forward, and

seek the mercy of God. The man had been a concert singer, and had a fine baritone voice; today he is in the church choir, is an assistant leader, and only a little while ago I received a letter from him in which he says: 'I intend to devote my entire life to God, and to work hard to extend his Kingdom. I would really like to become a preacher. Pray for me.' Needless to say the man has a new home, his wife a new husband, and his children a new father."

It would seem that the dean of St. Paul's Cathedral is just a wee bit premature in pronouncing the obsequies of preaching. If he had been living in Florence when Savonarola first came in the city, he would very likely have been tempted to think that even then the power of the preacher had played out, for the historian tells us that "The smooth, cultured citizens were dead to all sense of religion and morality," and even the dazzling oratory of Savonarola at first attracted so few that in discouragement he left the pulpit for a time. But, he was a *man with a message,* and his preaching was so powerful that "ere long the vast cathedral and its precincts lacked space for the crowds flocking to hear him," and his passionate eloquence shook the city to its very depths.

There are many still living who can recall the tremendous congregations that assembled week after week to hear the famous Charles Haddon Spurgeon, Joseph Cook, and Henry Ward Beecher, and even in this generation there are preachers—Massee of Boston, Haldeman of New York, Beaven of

Rochester, Snape and Helms of Los Angeles, Riley of Minneapolis, Brougher of Oakland, and Matthews of Seattle—who draw the crowds.

And is it not true to say that there are preachers today who preach to millions? Every Sunday, through the medium of the wireless, multitudes "listen in" to sermons, and in this way the pulpit is exercising a powerful influence.

By the preaching and pastoral work of the regular ministry the churches will stand or fall. And for the success of that ministry under the rapidly developing new conditions, a constructive, original mind that is not content with routine, and a passionate heart overflowing with love of God and men are essential. What we want most is the thrill born of the spiritually miraculous.

III

THE PREACHER AND HIS MESSAGE

There are sermons which even by a miracle could hardly be made into channels of grace. But if the preacher apprehends the solemnity of the issues with which he is dealing, how great is the change: There is such a thing as conversion, and, if conversions are studiously and prayerfully sought for, they will come. The Holy Ghost has no subject but the Cross, and when this Cross is preached He works on the spiritually dead, and He makes the soul a new creation. The Cross of Christ never can grow old. It speaks to the heart of man age after age with the old tenderness and power, with the message of the majesty, the love and the sorrow of Christ's Passion and Death.—*Sir W. Robertson Nicoll, LL. D.*

Ministerial failures are not always to be explained by lack of ability, but by lack of work. People do not think of the work but only of the message. What a helpful thought! But do you know the time it took to find it? What a fine definition! But do you know it is the cream of a dozen books read and mastered? What a clear statement! But have you any idea of the labor it took to put it in that clear-cut, crystallized form? No message reaches the people that is not wet with the preacher's tears, dipped in his heart's blood, fashioned by his strenuous labor. And no message is ever given that helps men, and brings God nearer to them, for which the preacher has not paid some heavy and secret price. A recognition of that fact is essential.—*Rev. Charles E. Stone.*

Success in the ministry is the result of hard work, dogged determination, consistent effort, and a sound understanding of human nature. It is one per cent. inspiration and ninety per cent. perspiration. Only weaklings or persons lacking vision cry, "No opportunity!" For the person with energy, backbone, a positive will, and a thinking brain, opportunity is everywhere.

Opportunity is not something that comes suddenly and goes by like "The Broadway Limited." Opportunities are coming and going all the time. Some people cannot see them; others can. Opportunities increase as cobwebs in the brain decrease. They do not come on the wings of the morning. They are not sent by divine dispensation, or mysterious power. They grow!

Preachers and churches that are keenly alive to the importance of their work have opportunities in abundance. Being equal to the emergency when it comes is true greatness. In no other way can preachers or churches reach the high places. "Which also they did."

Confidence Is Capital

A man always travels in the direction of his faith. Self-confidence is the first factor of success. Confidence is capital. Think yourself into "big things."

Believe in yourself, make good, and this will make others believe in you. Throw off the ease of mediocrity and assume the strain of leadership. There are still men who think that success is born of luck, that greatness is thrust upon them. "And so they await the thrust." They get it, minus the "th." These men are not the rustlers of life, they are its rusters. Like Micawber, they are forever "waiting for something to turn up." And at last, something does, namely, their toes.

The harvest is ripe and plentiful, but the world is short of "real harvesters." Your future is just as big as you see it, your opportunities are just as great as you are willing to imagine them, and, last but not least, never believe that you have done your best—you haven't—there's more in you; it's merely a matter of bringing it to the surface. You grow stronger with every effort, every hard task well done makes the next one easier. You can make yourself bigger, broader, and more successful in the work of the ministry if you will simply "will" to do so, and then go right ahead and do it.

We are all salesmen. Every son of Adam is selling something. The preacher sells his sermons, the teacher trades his knowledge for pay, the physician sells his skill, the banker sells his money, the working man sells his ability. Our job is to sell ourselves, the goods, and the ability that we possess to the wide, wide world. We must all do our own advertising, if there is any to be done. Do you want to be a leader? Do you have the nerve to be a leader? Do you have the will-power to be a leader? Do you have the

willingness to do the work of a leader? Do you have the consecration and vision of a leader? Lay your plans with a little more intelligence today. Action is the thing. Do it *now* is the password. Keeping at it is the weapon of defense. Leadership is not an intangible thing. It is a state of mind made manifest by constant productive activity. Talk to yourself about this.

Ministerial Perils

All vocations have their peculiar perils. No vocation is beset with more subtle temptations than the ministry—temptations of the road, the study, pulpit, home, and the social life. We need to be on our guard lest we become Godless in the service of God. Familiarity with sacred things may prove our undoing. We may talk theoretically about religious experiences when we have ceased to enjoy them ourselves. We may deceive ourselves into thinking we possess what we so often talk about; exhort to pray, and pray little ourselves; plead for the study of God's Word, and make little use of it devotionally; persuade to service and to witness, while we are lazy and indifferent in our own life. Beware of losing the sense of reality in your ministry.

Beware of the peculiar temptations of social life. The open door into the homes of the people, the friendly terms on which we may be, the enjoyment of recreation with them, the generous kindness of the laity, all mean peril to us if we are not careful to remember that we are first the minister, then the friend. We may be both, but we must for our work's

sake, make up our mind that nothing in the relationship shall hinder our life's purpose, "by all means to save some." You may put yourself under such obligation that your independence is gone and your mouth is muzzled.

When a preacher aspires to leadership he needs to forget some things. He needs to forget those who envy him, those who would pull him down, thereby hoping to gain a foothold for themselves. He must forget that there is such a thing as loafing and lounging or wasting time.

He must pay the price of being thorough, of being a master of time, of method, and of consecrated concentration. Cease to prepare and you cease to grow; cease to grow, and you begin to dwindle. John R. Mott says that when a man ceases to be better, he ceases to be good. He becomes a weed in the garden of prosperity.

We need to discipline ourselves in method, in habits of punctuality, accuracy, regularity, and the like, lest we waste our time and other people's. Let no business man say that he has better business habits than you. He may be more successful in business than you, but he ought not to be a rebuke to you in good, correct, reliable, business habits. Count your hours a sacred trust. Walk worthy of your calling. "Make straight paths for your feet, lest ——" (Heb. 12 : 13).

There is a peculiar insistence in the Bible on straight paths. Straight paths have the advantage of safety. The straight road eliminates the unexpected and makes for the safety of traveling. In the spiritual experience of men,

straight paths are the only safe paths; they hold the high safety of the soul. Bunyan's pilgrim encountered his perils off the road, but when he kept to the straight track even the lions could not touch him.

The great things of God and the gospel do not wait for trained intelligence and expert skill. In the school of God great lessons are taught in elementary classes, and some of the greatest in the kindergarten. They are so simple and direct that "The wayfaring man, though a fool, may not err therein." Speed is easy on the straight road. Progress is slow on twining, twisting, turning paths. The path of faith is a straight road, and here the disciple must crucify every side-stepping pretext and desire.

> Run the straight race through God's good grace;
> Lift up thine eyes and seek his face.
> Life with its path before us lies,
> Christ is the way and Christ the prize.

Don't Deal in Alibis

Nobody cares to know the why and wherefore of a man's failure. Whether a man fail in the pulpit, or as a minister in the field, it is utterly useless for him to offer an alibi. An inaccurate and lackadaisical ministry is an expense. Mistakes, no matter why they are made, are costly. No church, in the stress of modern competition, can afford them. Slack and unmethodical ministers fail to build up the church's reputation as a progressive wide-awake organization. Appearance is the index of a man's character; the minister is the index of the church's character. The man who fails, then, must do some-

thing besides offer an alibi. It is the result of the work that shows—the number of hours spent in visiting, the number of families visited, the number of religious conversations, the number of souls won for Christ, the training of young people, and the number of accessions to the church—not the number of social engagements or the number of outside addresses and committee meetings attended. It is as useless to attempt to pass an alibi as it is to try to pass counterfeit money at a bank. The time a minister normally spends in glossing over the details and deficiencies of his work, may well be spent in finding means for changing defeat into victory. No church can afford to pay good money for an alibi. If a man insists on forcing his alibi on others, it lubricates his slide to failure. If he keeps it to himself, he may make it a stepping-stone to success. Do you really want success? Are you willing to pay the price? Success, like diamonds, is a matter of digging. The road to fame is paved with small tasks faithfully performed. Know your message and mission thoroughly. A parrot can talk, but it doesn't know what it is talking about. Do you? A man who knows his work in detail is bound to be one who has great satisfaction in his church work.

How much discouragement can you stand? The Grouch family has produced no successful men—certainly it has given the church and the world no efficient ministers. The individual is responsible, in all cases, for the progress he makes. Perhaps the speedy fellows grasp every opportunity to put something over. Every business goes either up- or down-

hill. Only force can make it go up-hill. Enthusiasm is the best motive-power. How long can you hold on in the face of obstacles? There are no elevators running to the "top of the ladder," and the stairs are steep and long. The time required to reach the summit depends entirely on the way you hustle. Have you the grit to attempt what others failed to do? Do not feel that because the church is large, your individual efforts will be obscured. The bigger the church, the bigger the opportunity. It is up to you. Can you go up against materialism, Mormonism, skepticism, ridicule, friendly advice to quit, without flinching? Do not argue over and criticize every plan adopted to improve your condition. Take hold and push it along with enthusiasm. Industry, like dishonesty, is sure to be found out.

Are you strong at the finish as well as quick at the start? "Be not weary in well-doing, for in due season we shall reap if we faint not." Learn how to plod and to keep your passion fresh. Like Sir Walter Scott, you must "toil terribly." *Any man can buy success in the open market if he is willing to pay the price.*

No minister will ever prosecute evangelistic work until he possesses the evangelical experience. We shall not be much concerned for the salvation of men until we ourselves have come to know the saving power of God.

Qualities That Win

It takes a higher order of grit and stamina to make good as a minister than to make good as "a

butcher, a baker, or candle-stick maker." To be a successful minister a man must have tucked about him some qualities that are, perhaps, lacking in the successful man of other vocations. It takes courage to be a minister. It does not require a high order of courage to measure off cloth by the yard, nor to bend over a drafting-board hour in and hour out, but it does take courage to go out and rub elbows with our fellow men the whole day through.

There is something in the very nature of the work of a minister, something in the very idea of continuously meeting and talking with strangers of diverse personalities, that requires a sterner courage than the ability to do one's work quietly in a corner by oneself. There are some mediocre ministers who would be efficient ministers if they would work more, work regularly and perseveringly. An efficient minister is one who does his own work without being told how to do it, and without some one watching him to see that he does it. In a large way, he must be his own boss; he must do his own thinking, planning, and supervising. It is much easier to boss some one else than to boss oneself, for it is the nature of man to be more indulgent with himself than he is with others. If you can direct your own energies and abilities you will know no such word as fear; you will quite naturally acquire a poise that will carry you over many of life's bumps with scarcely a jolt to your equanimity.

If you are going to succeed in your chosen calling —you must be in love with your work. Some one asked the late Theodore Roosevelt how he could work

so hard and be so healthy and happy. His answer was, "I like my job." A good job is a prime necessity for health and happiness. Contentment is a great safety-valve to regulate pep pressure. If you want to work hard and be healthy and happy, you must either learn to like your job or else get rid of it—get a job you like. Dissatisfaction, indecision, and every other sort of nervous uncertainty about the position you hold, or the work you are doing, are all injurious to health, detrimental to happiness, and destructive to church efficiency. The love of work, devotion to one's job, comes to be of real value as a means of self-expression, as a safety-valve for pep, as a channel for blowing off steam, and as a direct agency which can be used to prevent nervous break-downs and temperamental blow-outs.

You must be in love with your church. The average man or woman takes a lot of satisfaction in being loyal to something. We all dearly love to be patriotic. You can work twice as hard when you like the folks you are working with. Congenial business associates and agreeable companions turn work that you would otherwise term drudgery into pleasure and joy. If you don't like your church or your business connections, then either learn to like them or get away from them. Don't go along year after year working for a thing you don't love, and that you cannot be loyal to with your whole heart.

I love thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

You must be in love with folks. In order to do that you have to be sociable—you must become a good mixer. Go out and mix with the world and enjoy people you meet. People are interesting, they are lovable, and a lot of them are funny. Get interested in people for your own soul's sake. Many of the people you are doing business with are very interesting if you would only get acquainted with them. *Get into the game*—you will really enjoy it.

Cultivate a sense of humor. If you are doing it keep it up, and if you are not doing it, start today. A sense of humor will keep you from taking yourself too seriously. It will prevent nervous breakdowns, grouchy dispositions, and business failures. Mingle with your fellow men from the highest to the lowest. Introduce yourself to the human race—and you will find it a source of great delight and endless enjoyment.

Be a good loser. Much of the sting of life can be avoided if you can early learn to be patient in the most of your difficulties, to be tolerant in the presence of misunderstandings, and to be courageous when confronted with probable defeat. Let us quit grumbling about difficulties. Rise up, shake the dust off your feet, and exclaim: "Never touched me! Onward to achievement and success!"

You need to love God with your whole heart. Your love of God should be big enough to take in the love of everything that is beautiful and uplifting. Your religion should be something more than a theological creed or a superstitious dogma. The time is past when we should regard religion as the amuse-

ment of youth or a vocation for old maids. Religion is a good thing for educated, upstanding, red-blooded, forward-looking men and women. Religion is a real moral safety-valve, a great spiritual governor to preside over the activities and to guide the destinies of men. Religion expands the horizon and enables us to face forward and look upward, to get a view not only of things as they are, but of things as they ought to be—and so spiritual things not only become an inspiration for the future, but prove stepping-stones of deliverance from the sordid surroundings of today. To be a success in any field of endeavor you must deliberately develop the ability to think clearly and plan wisely.

The One Thing That Matters

In the methods and ministry of preachers there is great need of more concentration than at present; we become organizers, administrators, and lecturers rather than preachers.

If I might venture to exhort my fellow ministers and church workers, I would say, "Preach the word." Nothing is more conducive to effectiveness than the frank and fearless and thorough handling of the gospel message. Should it touch on any of the topics of the day, then its lead should be distinct and faithful. Souls are translucent to souls, and reflect the image of their Maker; man and God both require truth in the inward parts, and soon discover the distraction of a mind not at one in itself. Clearness, conviction, and force are essential. Let the message be felt in the man, and the man in the message; let

there be real, and not sham, ventures of faith on the part of the preacher; and there will not fail to be answering tokens of approval from God and from the hearers.

Sermons must be modernized and vitalized, and preachers must cease to deal with generalities and speak of the things that really matter. Every message must be shot through and through with a warm-hearted human interest. The length of a sermon should be determined, not by the face of the clock, but by the face of the congregation. One hearer asleep or indifferent should be a warning to pull up quickly. "If you don't strike oil in ten minutes, stop boring."

Preaching a Criticism of Life

Poetry has been called by a critic who was himself a poet, "a criticism of life." This, preaching is, even more surely than poetry. The whole of life passes before the preacher; he judges each element; he applies the higher tests, the Divine and the Eternal; he stamps this as false and base, and that as true and pure. But preaching is something much greater than a criticism of life. It is the medium of an offer which the Redeeming Love of God makes to sinful man.

As preachers we speak for God, "who reconciled us to himself through Christ and gave us the ministry of reconciliation." No preacher can help being haunted by a high ideal of preaching if only in a faint degree he realizes that "We are ambassadors on behalf of Christ."

The minister cannot afford to depend on second-hand evidence. If he is to tell anything at all with confidence it can only be something that he himself has felt and seen with overwhelming power and clearness. Whatever a man may get from books and lectures, the real preparation must be sought direct from the living Lord himself. It is not his own theories or opinions that a preacher is called upon to utter, still less the opinions and theories of other men. The preacher is a "herald," and the business of a herald is to obtain the King's message from the King himself and deliver it in the most effective way he can.

The Message Is the Gospel

There is only one gospel, and that gospel is summed up in the one word Christ—Christ the revelation of God, the Saviour of the world; Christ the Lord of humanity and the brother of the individual; Christ the conqueror of every evil that afflicts the human race; Christ, the revealer of the only life worth living, both here and in the world to come; Christ, the treasures of whose heart and personality are still to be explored. That is the gospel, the glad bright news of God—just that, and nothing else; not the creeds, not the Holy Scriptures, not the church, not the ordinances. These are all God-given finger-posts and guides to lead us to the Christ, apart from whom they have no meaning and no worth. In themselves they do not constitute the gospel. Their only use is to lead men to the "truth as it is in Jesus."

The modern world does not require a new gospel but the old gospel presented in a way that attracts minds accustomed to subsidized news, propaganda, movies, and broadcasting. The business of a preacher is to call men back to God, to transform sinners into saints; to mobilize the business ability, the power to make money, the wisdom of old age, and the enthusiasm of youth into direct channels of service for God and men. We must proclaim the gospel of the saved life as well as the gospel of the saved soul, with the conviction that is born of a great spiritual experience. "For me to live is Christ." "Woe is me if I preach not the gospel." "We are more than conquerors through Him that loved us."

He Must Understand the Message

The prophet is not a human phonograph, mechanically reproducing a mechanical record. He is a prophet not only of the perfect love, but of the highest knowledge. He must love the Lord his God with all his mind as well as with all his heart. He must do no violence either to his own intellect or to the intellect of his hearers. He must be a student, not only of his message, but of all things pertaining to it. Let him understand what it is that he is going to try to do. Let him write down his answer to these questions: "What is the message that I am going to deliver?" "What am I going to try to do?" A great deal of so-called preaching is merely wasted breath, because it has no clear purpose, no definite aim. Preaching is not "saying things"; it is "doing things." The value of a sermon is in the difference

it makes in its hearers, and it can be judged by no other standard.

Faith cometh by hearing. Many a message, faithfully conceived and well prepared, has failed utterly to be effective because the preacher has not known how best to arrange his material and how best to present it. Success is the result of endeavor, the attainment of a proposed object. Success is decision, self-reliance, action. Success is the result of a right mental attitude. Too many preachers are afraid they are not going to make their work go. Some men have the faculty of seeing more difficulties than others do. The easier it is for a man to see obstacles, the harder it is to see success. Take heed how you think. Right thinking brings success, no matter where or when or how. A man's thoughts determine his actions, and his actions determine his success. One is not even energetic unless he thinks about it. It pays to think right. Think about being broad-minded and generous and spiritual and successful. Cultivate the attitude of courage, positiveness, good cheer, and success. "As a man thinketh in his heart, so is he."

The Evangelistic Preacher Must Be the Message

The message cannot be learned from books or hearsay. It must first of all be wrought into the soul of the messenger himself, and have become a part of the very fiber of his heart and mind.

"The essence of preaching is testimony; the force of testimony is conviction; the source of conviction is experience." Of all men the evangelistic preacher

must be able with no uncertain sound to answer the question, "Sayest thou this of thyself, or did another tell it thee?"

It was Milton who said, "He who would be a true poet ought himself to be a true poem . . . not presuming to sing high praises of what is worthy unless he have for himself the experience and practise of all that is praiseworthy." The subjects with which the preacher deals—sin, forgiveness, the life, holiness, love, and God—must be possessed by inward experience, and it is the one who has the Christian grace who will have the courage to speak of it.

We do not preach about "the power of the blood," because so many have never felt "the waves of that crimson sea" roll over their souls. We do not speak about "the witness of the Spirit," because the inward voice is so often silent; we are afraid to tackle the subject of Christian holiness because we are conscious that we are far from enjoying it. The preacher himself must be a sermon in the truth of the things which he proclaims.

It is not merely views, opinions, speculations—it is truth to live by and truth on which to die that people want from a real minister of God; and such truth can only come from a man who is himself true. Truth is a vital secret in the ministry of life. Downright sincerity is worth whole wagonloads of learning, when these are combined with mere formalism. Reality, not pretense, is a power with men.

IV

A GREAT EVANGELISM

The church of Jesus Christ may cultivate a reverent and brilliant scholarship, maintain an inspiring and progressive ministry of teaching, and achieve a dignity of Worship appealing to the cultured. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display a living and vigorous evangelism, she has failed in her essential and ultimate mission, and the days of her influence are numbered.—*Evangelism in the Modern World.*

The opportunity for evangelism today is well-nigh, if not absolutely, unprecedented. Never before was it possible for the church to exert her influence upon so vast a scale or to touch so many different lands and peoples, nor in any other age has she had such mighty forces cooperating with her and preparing the way for her message. Indeed, it would almost seem as if all the events of the time were conspiring together to demand and foster a revival of religion and the extension of the Kingdom of God throughout the world.—*Rev. E. Aldom French, D. D.*

A GREAT EVANGELISM

A new sense of Christ as living, available, the eternal Saviour of the world, is the beginning and end of a revival.

Talk about revivals is quite the thing today. Not all of it is sympathetic talk. The air is full of antipathy to revivals. We hear a good deal about the kind of revivals we do not want. Why is criticism so negative? Why is evangelism brought into disrepute? Why is it popular today to be adverse to the spirit of revivalism? We wonder sometimes if the churches as a whole really want a true revival. If not, all the more is the pity for the churches; for whatever else comes or goes, revivals will happen. No amount of antipathy will stop them. They are part of the fundamental life and character of Christianity. If the churches should oppose the next revival, the revival may happen outside the churches, and leave the churches high and dry. The revival will not suffer, the churches will.

Revivals are the overflow of life. God never propagates a low, worldly type of piety. Why should he? What would have happened to the prodigal if he had come home when there was no one at home but the elder brother? He would surely have gone back. That is what happens in some churches now. Have the churches vitality enough for a revival? Dare they urge people to come in?

Revivals are the fountainhead of Christianity, the source from which all its growth, all its conquest, all its enlargement proceed. "Revivals are to our religion what our mines and farms and forests are to commerce. They furnish the raw material out of which all Christian expansion and civilization are produced." If the Kingdom of God is to come on earth, recruits from the ranks of sin and unbelief must be led to the Saviour. Some ministers and laymen exhibit a strange kind of wisdom when they pour contempt upon sources of supply. There can be no extension of Christianity unless there is encroachment upon the world. There must be aggression if there is to be conquest.

A Revival of Piety and Faith

The greatest need within the churches today is a revival of piety and faith. We need to return to the fundamental principles of the Christian life. Hitherto all our revivals have been an appeal to the outside crowd to become converted and join the church. This has a serious danger. We judge too often the success of a revival by the supposed number of converts, rather than by the increased spirituality of the church as a whole. A genuine revival adds not only to the numerical strength of the churches but also to their spiritual wealth and activities. Who can even guess what backsliding, what spiritual falls, what moral disasters have been averted through the quickening of heart and conscience during a season of revival? It has been said that the evangelical revival of the eighteenth century

saved England from the wild extravagances of the French Revolution.

All real advance begins with inward reformation before it attempts aggressive enterprise. Its spirit is sincerity. Its active principle is thoroughness. So long as any evils are suffered to exist within the church, it is futile to enter on any campaign. If there is no living fellowship in the prayer-meetings, if the members of the church have allowed their private devotions to languish and habitually neglect the assembling of themselves together in prayer; if the sacred fire on the family altars has been allowed to go out; or should any practise inconsistent with whatsoever things "are true and honorable and of good report" be tolerated in the social gatherings of the church, it will be a waste of time and energy to revive its life by organizing a visitation or preaching campaign. It is often attempted. It always fails. It is like trying to make the proud flesh above the decaying bone become healthy by covering it over with a raw new skin. No army will dream of penetrating into an alien territory unless it has secured its base. The host of Israel fled before its enemies because of Achan's sin. Its heart was weighed down by his hidden shekels of gold and its arm was paralyzed by the Babylonish garment.

Suppose we leave the masses alone for a while, and as far as possible seek by all the aid possible to convert the church-members to a deeper and more spiritual experience. Dr. T. R. Glover, in a brilliant defensive article on the alleged decline of the pulpit, put his finger on the spot not only with reference to

preaching but to much else when he said: "Men who believe in Jesus Christ are still hearing his call to the ministry; and if they are not always great thinkers or great rhetoricians, historically it is great believers who win converts—men with experience and faith behind what they say." There lies the secret strength of the church, when it triumphs; not in its scholarship or oratory or organization, but in its believers. "This is the victory that overcometh the world, even our faith."

Why not send one of our popular evangelists to some of our failures, and let him stay there for some time and work on ordinary lines without the usual publicity and extra canvassing? Let him take charge of all the ordinary services and meetings for one or two months, and work the meetings until they become real living institutions of the church.

Revivals form a part of the history of religion. As they have come periodically, so we may expect them to come again, in various forms, by various means. How can the church prepare for their coming and secure the best harvesting? Doctor Glover states as a recognized fact

> that wherever the Christian church, or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis—above all where everything has been centered in Jesus Christ—there has been an increase of power for church, or community, or man. Where new value has been found in Jesus Christ, the church has risen in power, in energy, in appeal, in victory.

The key of all true revivalism is there. It is a coming of Christ to his own in the church. Neither

organization, nor education, nor diligence can be a substitute for that. A new sense of Christ—as living, available, the same eternal Saviour of the world—is the beginning and end of a revival; it comes with that, and it lasts while that is fresh, and in passing leaves its token of return. But this new sense of Christ is not easily obtained; formality, professionalism, average success, an atmosphere of general content—all these may keep him long at the church's door, waiting, his knock unheard or unheeded. Let the churches of today not only sigh for a revival, but prepare for it as though it were at the door. The preparation will be itself a prayer—"Even so, come, Lord Jesus." He never misses the room that is "furnished and prepared."

No enterprise can attain its maximum of success unless the adventurers are agreed amongst themselves. Whether our warfare is aggressive or defensive, high and low, rich and poor, young and old, learned and unlearned, must play their part. It was in that way that Nehemiah's wall was built. It was when the trumpeters and singers at the dedication of the temple were as one, to make one sound, that the fire from heaven fell down upon the altar. It was when they were together in one place—the Twelve, the women with Mary, the mother of Jesus, and his brethren—that the Holy Ghost appeared in tongues of flame. Have we not reason to believe that the law of cause and effect prevails in the realm of the spirit as in the natural? If we plow the fallow ground, and sow broadcast the living seed—and the rain cometh down and the snow from heaven, is there

not a law as stedfast as the everlasting hills on which we may calmly rest our expectation for the future? Can we cleanse ourselves from worldliness, come together in prayer, and with our hearts filled with love to our fellow men, preach the word with faith and hope without some blessed effects following?

When and How Will the Revival Come?

Of the time in which these results may appear, no one can speak with certainty. We are dealing with things belonging to a realm in which days are not measured. It may seem to us sometimes as if the reaper overtook the sower; again, as if the grain delayed to ripen until the winter drew near. Even now, if it be the will of the Lord of the harvest, his work only may appear to us his servants, and his glory to our children.

We cannot predict the form of the divine visitation. No revival has ever been a repetition.

It is often God's way to give the greatest revelation of his glory in little and lowly forms. To the eyes of William Blake, a universe lay within a grain of sand. To Richard Jefferies standing on London Bridge, the gleam of the sunshine on his finger-nail brought him into fellowship with the "sun burning on stedfast and lighting the great heaven." And does not the Master teach us that we are receiving himself when we open our arms to the little child. The first motions of the world's great movement are mysteries. A revival may begin in a widow's cottage. It may break out when some silent member

speaks for the first time in a prayer-meeting. The spark may be kindled when two sundered hearts come together once again. It often follows the doing of some simple duty in a generous and self-denying way. Let some one who has been waiting with folded arms for the sunburst of a great occasion, try the experiment. Let him but welcome the thin ray of light coming through the crevice and falling on the path of duty he has slighted, and let him but follow the gleam.

By the Reformation in Martin Luther's day, saints, priests, and images were swept aside that the German peasant might look directly into the face of his Saviour. In Wyclif's time the preaching of the gospel brought about a political revolution. The common laborer began to feel the blood of freedom tingling in his veins. When Savonarola thundered forth his message, the Florentines gathered their ornaments, their impure pictures and books together, and burned them. In the eighteenth century under the preaching of Wesley and Whitefield, the Englishman awoke to the consciousness that he had a soul, and leaving his gin-shop, cockpit, or beer-garden, cried out in agony, "What must I do to be saved?"

A revival in the twentieth century may not wear any of the features belonging to those of its predecessors. It will be a new revelation, and it will be entirely adequate and satisfying. Men and women will come to see that this world is more than a "cupboard of food and a cabinet of pleasure"—that behind all that is visible and material are the wealth and joy and harmony which eye hath not seen nor

ear heard nor the natural mind conceived. Our own hearts will be enlarged and there will be "added to the church daily such as are being saved."

What Is Evangelism?

By evangelism is meant that kind of preaching that definitely, methodically, and preeminently aims to bring men to God. This definition, unless a wide interpretation is allowed, does not cover all the phases of preaching, but it does include an essential part of the preacher's great task. It is true that the church exists for worship, but you cannot have worship without worshipers; and without evangelism, or the preaching that brings men to God, how are we to gather the worshipers? The most distinctive feature of the evangelical church has been its evangelistic passion. Its glory has been its amazing evangelistic success. Evangelical churches are rooted in a great evangelical experience. The vivid sense of sin, the fearful anticipations of judgment, had for multitudes issued in shame and sorrow for the past and desire for a better life. The glad tidings that there was one who could speak to their condition, who had suffered for their sins and paid the price for their redemption, touched within them the springs of gratitude and of trust.

But the new experience brought with it a new obligation. They must not keep this knowledge to themselves. Conversion led to testimony. They made their own the great word of the Psalmist, "Oh, come all ye that fear God, and I will declare what he hath done for my soul." No human

language could do justice to the sense of adoring wonder and gratitude that welled up within the heart which had tasted the delights of redemption and the joy of God's unspeakable gift. Evangelical churches are evangelistic to the core, and once we lose our heart we lose our life.

Evangelical and Evangelistic

It ought not to be possible for any Christian to be evangelical without being evangelistic; but the unfortunate thing is that if the first name has become the label of a group or party, the second has become the badge of a temperament. We need to clear our minds of cant and see exactly where we are.

What is it to be evangelical? It is to say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." It is to believe that Christ holds the secret of our salvation through the merits of his Cross and in virtue of his precious blood. When men speak of the evangelical "group" we may well inquire whether the New Testament knows any other. It is difficult to see how any New Testament Christian can help being evangelical if only because his personal Christianity is the result of a God-given evangel. The evangel of God's grace is that Christ died for the ungodly; that he receiveth sinful men; that he offers the world rest, peace, joy, and forgiveness, without money and without price. If we believe these profound truths, we must, of necessity, be evangelical Christians.

What, then, is it to be evangelistic? It is to be so inspired with the glory, the power, and the universality of the evangel that we have a passionate concern for the men and women whom Jesus died to save. To be evangelistic is to have a passion for souls, to cherish a deep desire to win others for the Saviour's Kingdom, to be his witnesses in the city, in the country, in the villages and hamlets, until the utmost ends of the earth are reached.

To be evangelistic is to be passionately evangelical. It is possible to be evangelical in one's theory of the Christian religion, evangelical in one's personal attitude to religion, without being evangelistic. That has always been the trouble with the church, and it is our trouble today. There are, alas! thousands of members of evangelical churches who appear to have no sense of responsibility whatever for the souls of others. It is not that they are not loyal and devoted, for they are. It is that they have failed to understand that unless their evangelicalism is passionately evangelistic, it will degenerate into a mere school of thought or into an ecclesiastical group. If evangelicalism is to be saved, it must become passionately evangelistic.

The greatest need of the modern church is evangelistic passion. Too often we are neither hot nor cold, but just morally tepid, with the result that we fail to enthuse people with the beauty and attractiveness of the gospel. And yet, it is useless to think of winning men and women for Jesus Christ unless we have a tremendous passion in our hearts. This does not mean that we must manifest our con-

cern in some particular fashion; but it does mean that deep down in our hearts there must be a longing desire to do the work of an evangelist.

A Plea for Lay Evangelism

It is taken for granted that the pastor of a church is responsible for the conversion of the unsaved and for the building up of the church. In one sense this is true but, in the largest sense, it is fundamentally and radically wrong. The pastor of a church is chief among his equals. He is the leader of the faithful. Much will depend on him, but not everything. Half our weakness in church life and service is caused through the fact that everything is left to the pastor to accomplish.

At the end of the war the fields were "white unto harvest." The passion to reap spread through all the churches, discussions on evangelism became the fashion. All sorts of campaigns and crusades were tried. A new vocabulary was formed to fit the modern mind; we were glutted with restatements of evangelical faith and reinterpretations of evangelism. With what results? Here and there a few young people have been added to the churches. But "the outsider" is still outside; we have not won the crowds of men who left our churches in the time of war. The harvest is still ungarnered. We have largely failed to grapple with the spiritual opportunities of our day. Why?

We failed for the lack of an evangelistic passion in the pew. We have met little groups of evangelical church-members whose evangelistic fervor led to

their secession or deportation, and now they are seeking revival outside the churches. The wave of lay-evangelism originated by Moody had spent itself by 1914; since then evangelism, from sheer necessity, has been almost a pulpit monopoly. At the heart of all the recent evangelistic movements we have never seen the laity in any place consistently and impressively aflame with soul-winning zeal. Such movements have been largely ministerial.

The root of the trouble is that our people do not know what evangelism means. There has been much confusion of methods and motives. Twenty times in a year good church-members have explained to me that evangelism was not in their line. Their line may be wrong—Mark Twain once sought the sunrise with his face to the west. Their notion of evangelism is wrong. It means for them just that method of recruiting converts which is most repugnant to their particular temperament. There is great need for definition. It would help if the pew could see that evangelism is not restricted to any special brand of preaching or method of appeal, but is *the rescue, direction, correction, and fortification of the human spirit by any means.* Evangelism is not a ministerial monopoly, a special gift to specially selected men, but an essential quality of Christian discipleship which is more highly developed in some than in others. The church of the saved is a community of saviors. The temperamental factor has been overstated; the romance of evangelical history is that God has chosen the most unlikely temperaments to pioneer the great revivals. We are all

evangelists because we are Christians. Our specialization in evangelism has obscured the true nature of discipleship. It is partially true that the laity are not evangelistic because they were not expected to be; the pulpit has not preached evangelism as the corollary of discipleship. Evangelism will never be efficient and effective until the pew realizes its missionary obligations and regains its evangelistic passion. We shall fail tomorrow as we failed yesterday unless the laity awake from their slumber—or is it preoccupation?

Church-members must accept the obligations and responsibilities of their priestly position. Peter states the truth in a wonderful verse: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, in order that ye may show forth the excellence of him who called you out of darkness into his marvelous light." Unless Christ's priestly people are doing their priestly work, the efforts of the pastor can count for very little.

The "How" of Lay Evangelism

How may this priestly work be accomplished to the glory of God? Every disciple of Christ should be a personal soul-winner. But before this personal work can be successful, it must become natural. In far too many instances personal work is presented in terms which are suggestive of the priggish, the pharisaical, and the spiritually cocksure. All those elements are fatal. Until we can be naturally enthusiastic, we shall fail to do what Christ desires. Why should we not speak about personal religion a

great deal more than we do? In social life it is to be feared that there is a somewhat snobbish reticence to talk about the deep things of life. Conversations are frivolous, trifling, superficial, so that it is possible for an unconverted person to spend the evening in the home of a professed disciple without ever hearing of the way of life. And yet, such movements as Christian Science, Spiritualism, and psycho-analysis indicate a natural eagerness to discuss religion with those who are sympathetic and large-minded. The plain fact is that our evangelism must begin at home with delicacy and gentleness, with all the holy guile of which Paul boasts, and with all the patience of those who watch for souls. We must buy up every opportunity because the times are evil. It is always possible to speak sincerely and naturally about the power and presence of Jesus within the soul.

The qualities that are required are not far to seek; they are *interest, sympathy, understanding, and passion.*

During the last national election thousands of Christian laymen lent their autos to convey the voters to the polls. Christian men and women went from door to door canvassing for their particular candidate. But it is very hard to induce those same people to act in the same way when it comes to evangelistic work. All over the country there are churches that are languishing, which could be revived if the priestly members would only do their priestly work. The imagination cannot take in all that might happen if church-members visited every house within a given area, making kindly inquiries

in the name of Christ and offering a courteous and loving welcome to worship and fellowship in the Lord's house. Such evangelistic passion would at least remove the reproach of the unchurched, "No man careth for my soul."

The Evangelistic Minister

A minister in an evangelical pulpit who is not an evangelist in the best sense of that word, is a Samson shorn of his strength.

What is the effect upon his hearers the preacher is called upon to produce? By the help of the Holy Spirit *he must bring them to believe.* The sermon is a failure unless it leads up to a triumphant act of faith. Hugh Price Hughes said that he sought in every sermon to gain "a verdict for Christ." This striking phrase goes far beyond the aim of many preachers. Yet, even this illustration falls short of the reality. To believe goes beyond opinion, sentiment, or judgment—beyond all of them put together. It is the highest and inmost act of personality. It means taking up a permanent attitude. It carries all the powers of heart and mind up to a joyful act of complete self-surrender. Before the Christ presented in the gospel becomes an object of infinite desire, inattention, indifference, and possible aversion have first to be broken down. At the close of an evangelistic sermon, recently preached, a member of the congregation said: "I realize that if I were not a Christian, I would have longed to be one. I could not have endured the thought of being outside all that." Such an effect can only be produced

if the preacher is able to describe the Promised Land of salvation as one who dwells in it and is filled with its unspeakable glory and satisfaction. The desire must be deepened and intensified until it becomes *the will to believe.* The mere desire to become a Christian is insufficient. The desire to believe must be deepened into a sense of the duty, the necessity of believing. Yet this is insufficient. There must be added *the reason to believe.* The mind must give its full consent to the desire of the heart and the demand of the spirit. All else will fail unless the mind is won. A truly evangelistic ministry will seek to convey something better than enlightenment, it will shed illumination. The aim of a great evangelism, the true end of all preaching on all occasions, is to secure the self-surrender to believe. For the preacher all roads must lead to Christ; all sermons must begin, continue, and end in him.

A great evangelism will enable the believer to realize the meaning and the resources of his belief. The outside world looks too often upon the Christian church with amusement or with contemptuous aversion. This attitude is frequently the result of disappointed expectations and of wistful longings. If instead of being conventional Christians, occupied with the smaller concerns of church life, we could take our faith seriously and heroically, if we would but realize our resources in Christ and put them to the fullest account, what would happen? Because of our moods of depression, difficulties daunt instead of inspiring us. It is the business of a great evangel-

ism to bring this home to our people. "All things are possible to him that believeth." The unsearchable riches of Christ—his grace, his truth, and his power—are within our reach, and we are dimly conscious of them. True faith "laughs at impossibilities" and cries, "It shall be done," because the "unsearchable riches of Christ" become the capital of the believer to be expended in faithful and fruitful service.

One of the first things a minister ought to do is to study the conditions of his own field, because these conditions often explain, at least in part, the mental and sometimes the moral attitude of those to whom he ministers. The minister's danger is to study books and texts more than he studies men, and because of that he imposes a handicap upon his own effectiveness. He must know books as far as opportunity permits, but he *must* know men. But however scanty his chance may be with regard to books, he has no cause to complain about the lack of men.

In every congregation there will be sinning, wayward souls, hence the first law in the choice of your message should be: In what relation does this which I propose to say have to do with the gospel of reconciliation? Will it reveal the horror of sin? Will it lead men to cry, "What must we do to be saved?" Will it lead them to "the Lamb of God which taketh away the sin of the world?" In every congregation there will be sorrowing, suffering souls. Let the preacher ask himself: Will what I propose to say help men to be braver, stronger,

purer, more trustful and helpful? Will it lead them to trust and love God and believe that in the long run nothing can harm them if they be lovers of God? "The Lord hath given me the tongue of a disciple that I should know how to sustain with words him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as a disciple."

"Do the work of an evangelist," wrote St. Paul to Timothy. The tense of the verb shows that he meant do it completely, resolutely, carry it through to its last issues, push the battle to the gate, go through with it, press on through all your days, in all your journeyings, in all seasons, in evil and good report, so that whenever and wherever the angel of death comes to you he will find you still at this great task, carrying out to your last gasp the work of an evangelist;

> Happy if with my latest breath,
> I may but gasp His name,
> Preach Him to all, and cry in death,
> Behold, behold the Lamb.

There is a phrase that often recurs in Wesley's journal—"I offered Christ to about a thousand people." Again we read—August 28, 1739—"I once more offered Christ to justify the ungodly." This phrase is a frequent occurrence in *The Journal.*

This is the great evangelical note. All genuine evangelical preachers have the Christ—to offer to the people. This was the message of all the great leaders of the evangelical revival—of John Nelson, of Whitefield, of John and Charles Wesley and others. The preacher offered Christ and the people

accepted him. We listened to a well-known preacher the other day and were struck by his clever analysis, by his brilliant phrasing, by his dramatic gifts, by his fireworks and rhetorical brilliance, but we saw no Jesus. He did not "offer Christ." But we have had another and quite opposite experience. We listened to a young Scotchman, John C. MacBeath, M. A., who is strangely gifted; his language was tremulous with beauty, his illustrations were tender and human, his insight into life was deep and certain. But when he had finished speaking, we thought not of the preacher, but of his message, when we lifted up our eyes, "We saw no man save Jesus only." Such preaching was more telling than clever debating, than cold epigrams and brilliant paradoxes, for it lifted the veil from our eyes, and we saw Jesus.

The only hope for a conquering evangelism is a new awareness of Jesus, a vivid apprehension of his love and saving grace. David Hume once listened to the great evangelical preacher, John Brown of Haddington and said, "I like that man, for he preaches as if Christ were in the pulpit with him." That is the authentic note of evangelical preaching. Paul speaks of it when he says, "I determined to know nothing among men, save Jesus Christ and him crucified." It is by this way that new and great triumphs will be won, but we can only preach thus when our hearts have strangely warmed and we realize that our experience is

> Thou, O Christ, art all I want,
> More than all in thee I find.

Newman said that the end of the preacher was the salvation of the hearer. A church and ministry that has the New Testament note will constantly maintain an outward look upon the world and will seek by all means to convert ungodly men. The chief weight that burdens and hinders us today is that we are too much absorbed in ourselves and in the internal affairs of our church life; our first concern is to raise money for our buildings and our salaries. We devote to means what we ought to give to ends, and hence we are beset with a clinging self-consciousness and lack that freedom and abandon which must characterize those who are to win a world for Christ. The evangelistic church and ministry will be always trying to bring men to Christ, always training children in the knowledge of the truth as it is in Jesus. We need to rediscover the ideal of church life. The life of our churches must be formed by the principle of service. Where the effort to win souls for Christ is sustained and persistent, the suggestion that two weeks must be set apart to do it will seem absurd. Where all are doing it, the idea that a special man shall be called in to do it will be scarcely convincing. At present we divorce education and evangelism; our need is to unite them. A church that lives by this principle and is illumined by this ideal will be full of the atmosphere of miracle. People ask what is wrong with the church. There is but one thing wrong—it is not religious enough. Our hope lies in a great evangelism.

V

EVERY PASTOR HIS OWN EVANGELIST

It is in the regular ministry of the gospel that we must first of all and most of all find a place for evangelism. I do not depreciate such evangelistic efforts as special missions, but it would be an incalculable loss if these were to be regarded as an adequate substitute for the constant and persistent evangelism of the pulpit, at the regular meetings of the church for worship. Special missions will not have their full effect unless in churches where there is constant and persistent evangelism.—*Principal A. E. Garvie, D. D.*

Any evangelism that is not Biblical must necessarily be shallow, imperfect, and false in its appeal. The legends of the saints, anecdotes, and fables may have their place, but they were never meant as substitutes for the Book of God. Law and Grace—it will never be wise for the Christian church tc dispense with them. Law is still a stern reality which we cannot break with impunity, and Grace is the quintessence of the evangel which brings peace to the soul and makes us debtors to God.—*Rev. Thomas A. McQuiston.*

EVERY PASTOR HIS OWN EVANGELIST

Every preacher should be an evangelist; merely to instruct is psychological folly. Benjamin Kidd declares that "The great secret of the coming age of the world is that civilization rests not on reason but on emotion." The greatest preachers that the world has ever known have not only instructed and argued, but pleaded even with tears. The business of the preacher always, and of all preachers, is to lead men to decision. Men need conversion; they need a Saviour, they need him *now*. The greatest honor that any man can obtain is that he should be used to lead sinners back to God.

Shortcomings of Old Methods

Discredit has fallen on what may be described as "the carpetbag" method of evangelism. This familiar system—by which a man, often of powerful personality and real saintliness, has been heralded by huge posters and newspaper write-ups, and has come and swept the people off their feet in a tornado of emotion, and has departed as suddenly as he came—has been tried, and the growing conviction is, that its merits are outweighed by its shortcomings. Its primary defect is obviously the lack of permanent results, due to the passion generated in the vitiated air of an overcrowded building, and the fact that the evangelist who comes out of the illimitable void re-

turns thither. The criticism is not of personalities, but of methods—a method which differs in essence from the open-air preaching of Jesus Christ, Peter, Wesley, Whitefield, Finney, Earle, Knapp, Booth, Moody, and other evangelists.

In recent times there has been a modification of this system by which the evangelist shall enter a town or city in a quieter and more pastoral way, and work through all the agencies of the church, rather than mass-meetings. The aim is the revival of spiritual religion within the church. The attempt to make the campaign more pastoral meets some of the criticisms leveled at the sporadic evangelistic campaign. But another method which is growing in favor and carries the pastoral idea further, is open to none of the objections which have been indicated above.

The Pastor Conducting His Own Campaign

It is that of the evangelistic campaign conducted by the pastor himself in his own church. Every preacher ought to be an evangelist. Gifts vary, and methods must be adapted to conditions, but he who is called to preach the gospel, is, by the very nature of his calling, committed to the task of bringing those under his care and within his reach into the realities of religious life and experience. The shepherd himself searches for his lost sheep. One of the glad surprises of such a campaign is that pastors who have gone on for years in the belief that their preaching genius was purely pastoral, have discovered a hitherto hidden talent of persuasive and

convincing evangelism. They have experienced the ultimate joy of the pastor, that souls should find their way out of darkness into light through their preaching. And what is more, the evangelical temper has fired all their subsequent preaching with a new passion for souls.

How a Suburban Town Was Evangelized

During the past few years the writer has come into personal contact with three such series of meetings, each differing in details from the others, but all dominated by the principle that the campaign should be conducted by the pastor.

The outline of each is very interesting: The first two were honest attempts to crack the hard nut of the suburban town with its aloofness, indifference, and often pathetic loneliness. The pastor in one suburban town, where professional evangelism had been tried again and again without effect, proposed that a week's evangelistic services should be held in his own church. One hundred volunteers visited four thousand homes with a letter of invitation most carefully worded.

The conclusion of the letter may be quoted as typical of the entire letter:

> I hope I may address you thus without giving offense, for although we may never have met, we cannot be strangers to each other in thought and feeling. Your frequent hunger for a fresh and full experience of higher life and for a deeper knowledge of God, is mine. A reasonable faith and a truer or revived religious life are necessities today. If you are associated with an evangelical church you will, I am sure, forgive this letter, understand its purpose, and accept my

assurance that anything like proselytism is altogether absent from my mind.

If, however, you are not a church attendant, or if you have by neglect or design absented yourself from public worship and regular cultivation of spiritual life, I cordially invite you to these services, in the hope that they may prove a help and lead to the renewal of your connection with some evangelical church.

Accompanying the letter was a slip asking four questions:

1. Would you like to receive an occasional visit from a minister or church visitor, and if so, what hour would suit you best?
2. Would you like to be put into communication with the local church of the denomination to which you have previously belonged?
3. Would you like to have your children (if any) attend Sunday school?
4. May we leave a copy of our church paper occasionally at your home?

In addition, a copy of the denominational paper containing an article on "Why Should We Go to Church?" was left at every house, while cards of invitation to the meetings were left at all the offices, stores, and other places of business in the town. Several thousand visits were made in all. A trained choir led the singing at all the services, with an orchestra or solo in each case. For each service a special hymn-sheet was printed, on the back of which was a verse, a thought, and a prayer, generally from some unhackneyed source like Robert Louis Stevenson, C. F. Boreham or Henry Drummond. There was an average attendance of about five hundred

persons at every service. The result is that the church is facing the future in a new spirit. The pastor has had many interviews with people who have come to him quietly, sometimes weeks after the services, and the membership has increased and continues to increase, and the whole community attitude toward the church is more alert and friendly in its interest.

In another suburban town, a young church conducted a similar visitation of the neighborhood. During Passion Week, the pastor held a series of quiet services. His sermons dealt with the last week of the life of Christ, or such subjects as "Peter—or, The Dangers of Emotionalism," or "Judas Iscariot —or, A Study in Spiritual Degeneration." During the week there was an average attendance of about three hundred persons present at every service. In this case, the entire effect of the campaign was to convert a young congregation into an efficient church with a greatly increased membership.

A Community of Working People

The third example was a good deal more spectacular because it faced the problems of a great industrial center. The problem of the suburban church was that of getting into grips with respectability. The problem of the church in the community of working people was to draw young, palpitating life from the glittering streets. A theater was hired for the Sundays, and the pastor himself conducted the services there. The theater was literally packed to the roof, largely with young people. Large posters

were on the bill-boards. Attractive newspaper write-ups appeared in the local press. Processions were organized, sometimes led by a borrowed brass band, and at the head marched the pastor and his wife, followed by the deacons and trustees, and Sunday school officers and teachers. The church itself was comfortably crowded during the week-night services. The evangelistic message was ethical, civic, passionately spiritual, and convincing. The result—scores of people from without have been drawn into association with the church. About fifty people gave their hearts to Christ. The church itself feels a renewed vitality, a spirit of youthful zeal, a quickened hope, and a more passionate yearning for the salvation of men.

The Outcome of the Whole Campaign

In none of these cases have the results been sensational. In fact, in every case, the results have come in continuously and have been conserved. The churches have learned to look to their pastor for evangelistic leadership. This has stimulated the rest of the church-membership and given their work a decided impetus. The church now shoots at a target instead of vaguely in the air. The evangelistic idea is continuous and not sporadic. It is local—no longer waiting for an invasion from without.

The Objectives of Evangelism

Every member of the church should be impressed with the fact that the battle is not to be won primarily in the church, nor yet by the pastor or an

evangelist alone. The campaign that makes certain the victory is to be won very largely outside the church building and by the rank and file of the membership. The battle must be joined in the homes of the people, in the offices and stores, in the shops and factories, on the streets and on the playgrounds. "The Secret Service Band" ought to include every member of the church. How glorious would be the result if that were true!

We must trust God and lean on him as though we could do nothing; and then work as though everything depended on us. However desirable it may be to get people to go to church, it must always be remembered that churchgoing is not the supreme end of evangelism. It is easy, especially in small towns, to gather a congregation drawn largely from other places of worship if one is unburdened by scruples and is content to play solely for his own hand. But what a denial this is of all we stand for! At all costs this should be avoided.

Without criticizing the magnificent work that is done in connection with tabernacle evangelism, there is always a danger lest the type of religion they represent should seem to be light, easy, and irresponsible. Effective evangelism should have as its end three main purposes:

1. To reach those who are at present untouched by religious influences.
2. To present the message of Jesus in such ways as can be appreciated and understood by non-churchgoers.

3. To add to the Christian church, and not necessarily to any particular denomination, those who are willing to accept Christ as their Saviour and Lord and to attempt to follow him in their daily lives.

Attracting the Attention of Non-Churchgoers

You cannot catch fish if there are none in the pool to be caught. Let the meetings be well advertised. Announce them frequently. Use the newspapers all through your section of the State to the full measure of their ability. Let the people be urged to keep the week set apart for the meetings sacredly for that purpose. No social parties should be planned for those dates. No private dinners should be given, and no distracting feature undertaken either by the church as a whole or by members individually.

Printer's ink is invaluable. A press and publishing committee of level-headed laymen can be of great service. Attractive cards may be hung in the places of business and in the homes of the people. It will be wise to prepare vest-pocket cards to be circulated by the thousands. The one great problem is to get the attention of the people.

Visitation of the Neighborhood

A great deal of useful work is being done in various places by the distribution of handbills containing invitations to attend some church service. A more effective method of visitation might be carried on without any attempt whatever to persuade people to come to church. If the ministers and the members

of a congregation would, between them, take certain districts adjacent to the church and make an honest attempt to visit the people merely with an idea of offering friendship and sharing in their lives in any way possible, Christianity would then be made a living thing and would need no further advertising.

The trouble with much visitation is that it is too religious. It needs to be much more secular. There is no ultimate distinction between "sacred" and "secular." Ordinary life can be the channel of divine grace, even when it is not specifically religious. Jesus told his disciples to make friends, even of "the mammon of unrighteousness." This is difficult to do; tact and patience are required; one's motives may be suspected; but it would make a great impression upon a district if all the members of a church were known to be exploring avenues of friendship with those about them. It would help to break down class prejudice. It would heal much bitterness. It would be a demonstration of the spirit of fellowship for which Christianity stands. There is, perhaps, no work more difficult, but none more profitable. It is not sensational; it does not cheapen religion—it demonstrates it—and it will help break down some of the barriers between the church and those outside.

A systematic canvass of the parish, from which new material can be drawn, may be made with great profit. This work can be done by volunteers. Every home should be visited. Valuable facts should be tabulated, cards of invitation to the meetings should be left, and a cordial word spoken to all. When the

reports of the workers are in hand there will be a long list of strangers, former church-members, people who are accessible, and those who have been made down-hearted by trouble and sorrow, who can be reached during the campaign.

Enlisting the Men

The business men of the church will readily respond to a call to visit all places of business in the parish of the church to invite the proprietor, manager, the salesmen, clerks, and the last man in every office to attend the revival service. Your men's class or your young men's class will be glad to take charge of such a campaign. Men can reach men as no one else can. If men will go after them in a manly way they will respond. Such a campaign will be most helpful to the men in taking their place on the firing-line of Christian activities. Lay it upon their hearts; they will work, plan, and pray for it. They will scatter invitations far and wide, and give to the pastor and evangelist such an opportunity as any man of God would covet.

A Meeting of Sunday-School Officers and Teachers

The Sunday-school officers and teachers should be gotten together. The matter of the conversion of the young people committed to their care should be laid upon their hearts. They will be sure to give a ready response. If the pastor will secure from the Sunday-school teachers a list of those in every class who are not Christians, and write a personal letter to each of these scholars before the meetings begin,

urging them to attend, and telling them that he is waiting, praying, and expecting to see them come out boldly for Christ and the church, he will find a host who will respond.

It is wise to arrange for a Decision-Day service in the Sunday school. To consideration of this service an entire chapter of this book is devoted.

Work for the Young People

If the members of the young people's societies can be inspired to consecrate themselves to special service, and induced to call for one person whom they have invited to attend the meetings, there will be scores present who can be reached and induced to make a decision for a new life. All of this will create an influence that will be well-nigh irresistible. Very much depends on atmosphere.

Concerning the Choir

If the leader of the singing, the soloist, and every member of the choir, would only realize that without them complete victory could not be won, the song service would cease to be a performance and would become the very power of God to break and subdue the hearts of men. The first half of the service will strike the key-note of the evening. It will plead with God for victory. It will voice the faith and expectations of the people. It will give convicted men and women a new vision of hope.

The leader of the music and the pastor and evangelist must work together. The singers ought to know the subject and purpose of the evening

sermon. If the music does not prepare the way for the gospel message of the sermon it will be a hindrance rather than a help. Nothing should be done for mere show, every movement must be shaped with a view to victory.

The Message of Evangelism

The greatest possible liberty should be given in regard to method. There are, however, several ways of presenting the gospel to the modern world which cut across our principles and deny the things for which we stand, and these we ought frankly to disown. Pure sensationalism or individualism of any kind robs religion of its dignity and destroys fellowship as well. Care should be taken not to identify evangelism as a whole with peculiar personal idiosyncrasies.

Preaching ought to be much more theological than it is; but it should be expressed in the language of the day. Subjects of topical interest, though seemingly attractive, do not provide the best medium for expressing Christian truth. The church holds in its experience certain great doctrines which throughout the ages have proved effective in changing men's lives. These are theological doctrines, they are concerned with God and with his relation to mankind. We ought to be able to present them to the people apologetically and experimentally without encumbering our language with scholastic or academic terminology. By all means press them home with appropriate illustration, but do not allow the illustration to swallow the sermon. We are the preachers

of a Christian gospel, and evangelists of the Kingdom of God, and not mere entertaining talkers on the latest subjects of the day.

Preaching has always emphasized certain central truths. The all-embracing love of God, his gift of his only begotten Son, the Incarnation in the person of Jesus Christ, the death and triumph over death, the offer of salvation to all without distinction, justification by Faith—these are the truths for which the churches have stood, and by virtue of which marvelous evangelistic results have been won.

Concerning After-Meetings

1. Do not let the first service far exceed one hour.
2. Arrange beforehand with your choir-leader and choir so that they will be familiar with the plans you mean to follow.
3. Do not detain the general congregation, or allow them to suppose that you are detaining them, by a trick—not formally concluding, for instance.
4. Be very definite in what you ask inquirers and penitents to do.
5. Do not confine yourself to any particular method, trust and follow your instincts.
6. Treat with careful discrimination different cases; some cannot be made too public and conspicuous, others must scarcely be noticed except by yourself.
7. Follow up quietly by letter, by visitation, or through other agencies, those who may not give outward signs of such grace as you are persuaded they have received.

In that sort of after-ministry, I have seen the best and most permanent results.

"When the power to save the lost dies out of a church, it is no longer a church." Our small congregations, our spiritual stagnation, and our lost hold upon the masses, may be traced to the vanished soul-saving enthusiasm and the lost zeal of pastors and churches. It was old Jeremy Bentham who said, "If you would gain mankind, the best way is to appear to love them." And the best way to appear to love them is to love them in reality. Religion is a living, seeing, acting love. "When He saw the multitudes, he was moved with compassion."

VI

THE SUNDAY-EVENING SERVICE

As I grow older, I want more and more to preach Jesus Christ without theory—to tell the people the tremendous facts associated with Him, the fact of victory over sin, the changed life, and the most amazing fact of all, Himself. I have the feeling that if we can get men to come face to face with Him as He is, to "begin with the wounds of Christ," and Christ reconciling us to God, we can leave them with Him. I believe that it is not our theories of Christ that save men, but men's contact with Him.—*T. R. Glover, M. A.*

A vital experience early in life is a marvelous adjuster of problems which may assail later life. No mere apologetic, however profound and lucid, can answer the mental problems of maturity so powerfully as definite early Christian experience. A wire fence round the edge of a precipice is better than an hospital at the bottom of it.—*Dr. John Douglas Adam.*

The Evangelism of today must work from two ends at once. It must sound the social note of the gospel and insist upon raising the valleys and leveling the mountains to make a highway for our God, but it will also press the spiritual message of a change of heart, of the Saviourhood and Lordship of Jesus Christ.—*Rev. Frederick C. Spurr.*

THE SUNDAY-EVENING SERVICE

Sunday evening is the time when those who are outside the church gather in largest numbers to hear the gospel. The service, therefore, should be directed to winning men and women to decision for Christ. The old custom of preaching to saints in the morning and to sinners in the evening of the Lord's Day, has its obvious disadvantages, especially in our days. Many of the saints cannot be present in the morning, and many of the sinners do not now attend at night. Evangelism must therefore streak the morning discourse, and edification and heartenment must brighten the sermon in the evening. But the underlying idea of the old custom was essentially wise and good.

The Sunday-evening service is still the supreme evangelistic opportunity. There are many unconverted people in all our congregations. And there are numbers who are not consciously converted, who need the gladness of "assurance." These should appeal powerfully to the Sunday-evening preacher's heart as well as to his imagination.

More and more the Sunday-evening service should be made a great instrument for securing the attendance of the careless and the non-worshiper. Where our churches are in or near crowded thoroughfares, "A Tract-distributing Brigade" to deal with the passer-by would do successful work in reaching the outsider.

A Misconception

There is a popular misconception in regard to Sunday-evening evangelistic services, against which we do well to take heed. In some quarters there is a prevalent notion that in the choice of hymns, in the behavior of the congregation, and in various other respects, reverence may be regarded as somewhat at a discount. Such a theory cannot be opposed too strongly. While services of this type are naturally marked by more heartiness and less stateliness than the ordinary church service, heartiness does not mean irreverence, and the family spirit does not involve indifference to the appropriate forms of worship. We must never forget that reverence is as proper to the country church as to the great cathedral or auditorium. The worship of God demands awe and veneration.

Atmosphere

There is a certain atmosphere in which religion flourishes among the masses of the people, and it is the clear duty of every church to create it. Its chief element is an intense spirituality. The need of this does not require emphasis.

There is need also of *a spirit of equality and hearty good-will.* The people will not come to our churches to be tolerated; they must be made to feel genuinely welcome. We must see to it that, not only in theory but in fact, the poor man, while never foolishly pampered, is received as cordially as the most generous contributor. There is material for

much thought in the verdict of a working man: "It's worth while coming to get Mr. ——'s grip of the hand." Respect of persons is deliberate self-deception; it is wilful preference of shams to realities, of shells to kernels, of clothes to men. It is a blunt contradiction of the faith of the Lord Jesus, a denial of all its man-honoring, hope-creating implications. It is the denial of man's manhood, the abrogation of his first and greatest right. The lady who used to sit against the wall in a certain church and requested her milliner to put an extra bow on the "congregation side" of her bonnet, was practising respect of persons. God's house is sweet to us because it is our Father's house—but it is our brother's Father's house as well. Broadcloth, rings, rich gowns, and jewelry are invisible to the eye that meets us here. "The rich and the poor meet together; the Lord is the maker of them all."

A wise and very useful plan provides that in each section of the church a tactful worker shall be stationed, not merely to get in touch with strangers, but, if possible, to secure their names and addresses. Thus, the welcome offered at the Sunday-evening service can be repeated in the home during the week.

A Broad and Sympathetic Outlook Upon Life Is Necessary

We must frankly face the suspicion of the working classes, untrue as it is, that the church's and the preacher's concern in them is dictated by a desire,

less to be of real benefit, than to extend their own influence. This idea can be most effectively dispelled by showing them that we are interested in every part of their manifold life. The day has gone by when we can deal with life in water-tight compartments. We must adopt the standpoint of the person we are seeking to help. If we are to win the people we must learn to look at life with the eyes of the people.

Nothing will hold a Sunday-night congregation permanently but evangelical preaching. People tire of orchestras, and socials, and solos, and fads, and addresses on current topics. The only thing that endures is evangelical truth. Time and the deep heart of man are on the side of gospel preaching. When fussy, up-to-date showmen have exhausted their little programs, the God-given ordinance of evangelical preaching will hold on in its invincible way.

If evangelical truth is proclaimed with deep and manifest sympathy for men's daily life, its burdens, cares, and disadvantages, we shall find the practical response will be great. Do not eschew doctrines. No real uplifting preaching can separate itself from doctrine. "I said in mine heart, 'Thou art a preacher of the gospel. Mind thy business. Do not shake the people's faith in the Bible and evangelical truth. Seek not petty passing themes, but preach on the great texts of the Scripture. Care nothing for personal ends, but only for the salvation of thine hearers.'" "Preach the Word." "Be instant in season and out of season."

Selection of Hymns

The singing should be congregational. Chants, anthems, vespers, and solos have their place, and may be of very real assistance; but it must be remembered they can be made a great hindrance. There must be discrimination and good sense used in the selection of the hymns. We must have well-known hymns and tunes that the people can sing. Every musical law must yield to this. Among cultured and illiterate alike hearty congregational singing is warmly appreciated and enjoyed. "Let all the people praise thee." If you want to make your services unpopular have two or three tunes which hardly anybody can sing. Effective evangelism may be sacrificed to musical faddists.

An Occasional Solo or Duet May Be Very Effective

I shall not soon forget an incident in my own ministry. I had been preaching in the First Baptist Church in Pasadena, California, on the text, "My son, give me thy heart." Immediately at the close of the sermon two members of the choir, with rich soprano and tenor voices, sang "Softly and Tenderly Jesus is Calling." The effect was electric.

"Be Ye Reconciled to God" Should Be the Insistent Note of the Sunday-Evening Service

The success of the service in the important particular of soul-winning is assured, as a rule, before the service begins. This eighty-minute service is but the culmination of a week of faithful work. In-

dividually and collectively the people have been busy to bring to the service the right kind of hearer—a wealth of salvable material. The ushers should be men of experience and sympathy, men who are able to take any one to the inquiry-room, and to deal with a soul in difficulty. It is a wise thing for a pastor to treat his choir as God's representatives in public worship along with himself. The results of such a plan has been most blessed in quite a number of ministries.

The preacher must beware of exhausting his forces before the evening service begins. An ordinary individual cannot be bright and fresh and alert in the morning service, in the afternoon Bible class, and again in the evening service. He must, therefore, be able to say *no* to the many zealous friends and workers who would, by demanding more, really in the end get less out of him. As far as possible reserve your energy for the Sunday-evening service. The preacher needs physical rest and mental quiet and spiritual calm in the afternoon if he is to be equal to the demands of the evening service. No man can long serve the two masters—Sunday-afternoon classes and addresses and Sunday-evening sermons.

As to Prayer

Avoid long prayers. Appropriateness is the thing most desirable and helpful. People want to be prayed for. They come to church to find in the minister one who will, in a sense, kneel by their side, and help them in their confessions and plead-

ings, and encourage them in their faith. No one else knows that he has prayed for them, but they do; and they pray for the minister in return. In my own ministry I am often led into deep feeling and tears in the exercise of prayer.

As to Scripture Reading

The selected reading of the Scripture should be brief, and read slowly and thoughtfully. No matter how familiar the lesson may be, it is wise to make beforehand a careful study of what you are going to read. If in reading, you stop to expound the lesson, it should be done because you think it is necessary and is worth doing.

The Character of the Sermon

Some folks have the idea that brains are a negligible factor in evangelistic preaching, and that intelligence and passionate evangelism are mutually exclusive. There could scarcely be a graver error.

The pastor-evangelist is dealing with the profoundest issues of human life. When he speaks of sin, of its effect upon human personality, of the atonement, of forgiveness, of the new life in Christ, he touches problems in the presence of which the greatest mind may well be humbled. To attempt to explain God's revelation in Christ to men demands the very highest intelligence which the Christian ministry can afford. The true preacher has to interpret the deepest thoughts of God. His proper desire to be simple, therefore, must not lead him into thin and shallow teaching. The profoundest teaching can

be conveyed in the simplest language. And in doing so he is but imitating his Master, who in this as in every respect is the preacher's supreme Example.

The sermon should not greatly exceed half an hour. And few sermons would need to if they were as broad and as deep as they are long. Unless an audience is accustomed to close and continuous thinking, the last ten minutes is often a wee bit tiresome. Avoid striking the same note week after week. Introduce the element of surprise now and then, and literally storm the will, the conscience, and the emotions in turn. An occasional sermon to backsliders is most effective. Do not eschew doctrine. Do not depreciate the intellectual capacity of your congregation. From beginning to end, let there be nothing stale, or flat, or tedious about the service.

As to the preaching—whether topical, or textual, argumentative, or pictorial, it must be suited to the congregation. It must expound the Word of God and bring home to men a sense of sin, the need of forgiveness and the rich provision of the gospel. The central verities of our faith are unalterable. Jesus does for a man what the man cannot do for himself, and what no other man can do for him. He meets his intellectual difficulties, deeper needs, and satisfies his yearning for immortality.

We Must Not Be Afraid of Replying to Elementary Attacks Upon Our Faith

Failure to answer the popular taunts of rationalism is frequently interpreted as ignorance of the difficulties or inability to meet them. The spiritual

life of the people is often closely wrapped up with their social conditions, and the practical silence of modern Christianity in the presence of social injustice is liable to serious misunderstanding, and may even be construed as a defense of unrighteousness. The aloofness of the masses from Christianity and from the churches will disappear speedily when their interests become our interests in deed and in truth.

As to the advertisement of Sunday-evening subjects, there is much to be said on both sides. An announcement may deter as well as attract. Some preachers dare not commit themselves to subjects too far in advance. Moreover, the preacher should use surprise-power in his attacks upon the conscience. In any case, there is no necessity to degrade the church, the gospel, or the ministry, by titles that would scarcely be allowed on a respectable theater announcement.

It has been my own experience that the *Old Testament narratives are a very fruitful but largely untilled field for picturesque and powerful present-day preaching.* Spurgeon used to say that few men can make parables and allegories, but that the Old Testament affords us all divine illustrations of saving truth.

The late Rev. Hugh Price Hughes said a London audience wanted three H's in its preachers, *heart, hope, and humor;* and certainly they are the three most important elements in successful preaching. Keep yourself in good physical trim if you would arouse people intellectually and spiritually.

As to the After-Meeting

In a previous chapter some suggestive rules as to the after-meeting have already been given.

My own method of appeal has usually been the uplifting of the hand while bowed in prayer, or the rising in the seat, or the signing of a pledge-card, or a more open surrender while singing. And this generally serves to bring to Christ all who are ripe for decision. I have rarely felt free to divide the audience by asking Christians to stand, lest I should surprise unsaved souls into action that their conscience condemns. The decision, if it is to abide, must be intelligent and personal.

The following is the text of a card that has often been used with good effect:

MY COVENANT WITH GOD

A card with this Covenant on it was found in the pocket of a Princeton student who was drowned in his junior year. He was the son of Hannah Whitehall Smith.

I take God to be my Father, I take Jesus Christ to be my Saviour, I take the Holy Spirit to be my Guide, I take the Bible to be the rule of my life, I take the Christian people to be my associates, I take Christian work to be my duty, I likewise dedicate myself to the Lord, and this I do freely, deliberately, sincerely, and forever.

Name .....

Address .....

Date .....

The names and addresses of inquirers should be carefully taken. The inquirers should be followed up quietly by visitation, by letter, and by public ministry. Do your best to get the penitent at once into church fellowship.

The Sunday-evening service will rise or fall in interest and power, not according to the ability and devotion of the minister alone, but according to the presence and manifest interest of his most reliable and respected people. The united faith and sympathetic devotion of the pulpit and pew will work wonders in the way of successful Sunday-evening evangelism. There is no divinity in method; and the supreme wisdom is to keep the ear attuned and the heart open to every prompting of the Spirit, and to do as occasion serves us. "There are diversities of operations; but it is the same God which worketh all in all."

VII

HOUSE-TO-HOUSE EVANGELISM

Why did Jesus lead his disciples to the hill-country to put this question, "Who say ye that I am?" Why was he dissatisfied with the confession "one of the prophets?" Obviously, in his own mind it was necessary that the disciples should have a right conviction concerning his personality, and obviously, again, the right conviction was that of Peter. On this conviction the Lord still builds his church. I believe today he leads us all into the hill-country in order that he may press home upon us the same question, "WHO SAY YE?" I believe, too, the only confession that would satisfy him today, from those who know and love him, is the same—THE CHRIST, THE SON OF THE LIVING GOD.—*Rev. Arthur Dakin, B. D.*

The true work of evangelism has to do with the individual. Every human being is a separate creation of God, having his own rights, capacities, responsibilities. Men and women cannot be dealt with in crowds. They may be spoken to as crowds, but the message of the "Good News" must be heard individually, and faith in it must be exercised personally. There can be no vicarious faith which appropriates the redeeming forces which the God of love has provided. The lonely act of faith is necessary.—*G. Campbell Morgan, D. D.*

HOUSE-TO-HOUSE EVANGELISM

Personal evangelism was the method adopted by the disciples of our Lord. The first recorded instance is that of Andrew bringing his brother, Simon Peter, to Jesus. If no other act were recorded that Andrew ever did, except this, that he brought Peter to Christ, he did that which was worthy of the effort of a lifetime. Nathaniel was personally brought by Philip. Another Philip leaves the multitudes in Samaria and goes out after one man, the Ethiopian treasurer, and leads him to Christ. Peter journeys to Cæsarea from Joppa, to talk to one man, Cornelius, and wins him to Christ. Paul speaks personally to Felix and Festus (Roman governors), to Agrippa the king, and to Onesimus the slave. Go thou, and do likewise.

Pastoral Visitation

In most of our churches the pastor will, it is likely, be the chief, though it is to be hoped not the only, visitation evangelist. To the pastor, therefore, much of this chapter is addressed. But suggestions to him may easily apply to many of his helpers.

The first note of the true pastor is disinterestedness. The whole fruit of his study and devotion should be to do the people good. May we not reverently apply the words, "The Good Shepherd giveth his life for the sheep"?

The ministry of a pastor is the ministry of life, and it is intended to touch, as far as may be, with the blessing of Christ, every stage of the experience of the Christian soul. We are called to teach and train the young, to visit and comfort the people in sickness and sorrow, to be with them as counselors and guides in every stage of life, to bless them in the sacred union of marriage, and to bring them help and consolation in dying.

When we enter upon the work of the ministry we are to remember that it is not our own comfort or reputation for which we are first to seek. This quality of disinterestedness is the very heart of the ministry of life, and will send its power into every other part of our service. Not for self-culture merely, or the attainment of some ulterior object—as some higher or more notable sphere—but for the good of the people to whom we have been sent should all our work be done. Self-seeking will poison the springs of our influence. It is the canker-worm which ruins the pastoral life. Disinterestedness is the central moral power of a true ministry. Watch for opportunities, and improve them with tact.

A Common Fallacy

"I am not a believer in house-to-house visitation"—such is the convenient verdict of ignorance which is sometimes pleaded in justification of neglect of duty. An airy excuse like this may prove a dangerous indulgence. For, quite apart from the common sense of the saying "A house-going parson makes a church-going people," the church expects this as

one of the few plain duties which devolve upon the pastor.

It is commonly believed that if a pastor is a good visitor he is consequently a poor preacher; and there is a saying which some of the younger pastors are circulating, "You can have it out of my legs, or you can have it out of my head, but you cannot have it out of both."

The matter is much too serious to be thus brushed aside. If the character and conduct of the preacher during the week do not deepen the good impression made on the Sabbath; if his intercourse with his people does not enrich and enforce all his discourses; if his character among his people does not add an irresistible ingredient to the eloquence of his speech; if the influence of his behavior does not confirm his best lesson, he is neglecting one of the chief functions of his high and holy calling. The Christian minister who ignores his extraordinary opportunities of shaping the individual lives of his congregation and sanctifying their most sacred relationships, is surely, of all men, lacking in wisdom and foresight.

Pastoral Visiting Not an Extra

Pastoral visiting is as much a part of a minister's work as preaching. It is not an extra; it is an essential. It is not secondary; it is primary and fundamental to the success of his ministry.

The late Dr. John Watson, of Liverpool (Ian MacLaren), was a preacher of no mean reputation, and yet he found time—he "made" time—for the

systematic visitation of all the members of his large congregation. Several years ago I heard Dr. Alexander Whyte, of Edinburgh, address a company of ministers, and he gave this advice in these words: "Never let your pastoral work get into arrears. You will have the life of a dog if you do."

It is stated in the life of Doctor Dale, of Birmingham, by his son, that for him personal contact with his people was a necessity; if other ministers could do without he could not. And although he could not go as often as he wished, he did his best to reach as many as possible; and always made sure that those in sickness or sorrow were not neglected.

He went, not because he was aggressively sociable; but because it was his duty. His nature was not sympathetic. He sedulously and patiently cultivated the faculty as one of the moral virtues. He was conscious of his defect, and set himself to overcome it, not as a mere infirmity but as a fault.

He became sympathetic by sympathizing. He came to be an expert in conveying comfort and good cheer to the oppressed; and that grace, so remarkable in his later years, was the outcome of discipline and self-mastery.

Of the duty, to one's people and oneself, of general, systematic visitation there cannot be two opinions. The *why* and *wherefore* are obvious. But the *where* and the *when* and the *how* are points which deserve some very thoughtful consideration. Some ministers feel that their calling is a high and sacred one. To pray with the sick is as great a duty as to preach to a big congregation.

The Neglected Well-to-Do

Doctor Jowett says: "Go especially to the poor, and many are ready to agree. But the rich man's soul needs saving every bit as much as that of the poor; and the most neglected people in this country are the well-to-do." There are few ministers, if any, who do not find it easier and more inviting to pay pastoral visits to the poor than to go to a rich man or woman and take them by the hand and lead them to the fountain of life in Christ Jesus.

It is not easy to talk to a rich man about his soul. There is a hateful something about his wealth that often locks a minister's lips; but the very difficulty is a challenge, and the discharge of that duty brings the sweetest satisfaction and yields the richest fruit.

Instead of bewailing the exodus from the centers of population to the suburbs, and the consequent emptying of our down-town churches, we ought to give prayerful consideration to the evangelization of the suburbs. And instead of uttering eloquent execrations against the worldliness of the well-to-do, we ought to carry into the homes of the hungry-hearted rich the succor that is so satisfying for all sorts and conditions of men.

The Mother's Influence

Few, deplorably few, of the sons and daughters of our "better-off" members join the church and give their services to the sanctuary. And scarcely any of our young men, who have been materially and mentally advantaged beyond their fellows, offer

themselves as candidates for the ministry. So far as my experience goes, and I do not speak at random, the mother's influence in the vast majority of cases explains the regrettable estrangement of our young people from the church of their fathers. Where mothers are loyal and devoted Christians, sons and daughters are found aiding the ministries that make for the progress of the kingdom.

We have touched an aching wound; and the remedy is at hand in the faithful discharge of pastoral duties. When the year of wisdom in church work dawns, every minister will have two evenings in each week for meetings; two set apart, most sacredly, for pastoral visitation; and two for the enjoyment of the pleasures of his own home.

The street in which he will visit during the week should be announced every Sunday, and that is clearly possible in a settled pastorate. The list thus announced becomes an engagement with which no trifling occurrence will be allowed to interfere; and such public announcement has this enormous advantage: it stops all grumbling on the part of the unvisited. They hear that the minister is working somewhere, and they are saved the pain of deploring his unemployment.

Pastoral visiting is work as much as any visit that a doctor ever pays. It ought to be done by method; then, and then only, will it cease to be a drudgery and become a joy. Let your zeal be according to knowledge. "Whatsoever thy hand findeth to do, do it with thy might."

A Register of the Parish

At the outset of his work the pastor should provide himself with a note-book as a register of the parish. Keep a record of the names and addresses of all whom you visit. This may sound burdensome, but if you do it every day it will not take many minutes. This plan has the advantage of helping you to keep up your weekly average, and to watch over the expenditure of your time. Note the number of hours which you spend in actual visiting each day. The loss of time in the course of an afternoon's work may be more than you realize. The number of visits in the course of a week will vary according to the parish, but in an average town parish, a minister ought to visit for some fifteen hours in the week at least. If he is visiting from house to house he will cover the ground more quickly, and in the course of a week may pay some fifty or sixty visits. But as time goes on his attention will be more occupied with special cases, and the total will fall lower. This does not mean that his work will be of less value; it may be of more. We must beware of sacrificing thoroughness to numbers. You are sent to minister to all and to win all you can to the side of Christ. Never be satisfied with what you have been able to do.

For tabulation and classification of the members of a parish, some blanks will be necessary. Suggested forms follow, first a larger card or sheet for the house-to-house survey, and then smaller cards, of different colors, on which the registration of facts as

to individual persons may be assembled for quick and convenient reference.

EVANGELISTIC SURVEY

HOME VISITATION SCHEDULE

Not at Home Declined Information Vacant House

Name .....

Address .....

Nationality .....

OTHER MEMBERS OF THE FAMILY

Given Name	Relation Age	Members of What Local Church	Prefers What Local Church	Where Is Church Letter	Attend Sunday School

OTHER PERSONS IN THE FAMILY

1. F, Father; M, Mother; S, Son; D, Daughter. 2. Relatives, Roomers, Boarders, Employees.

Who Furnished Information?

Name .....

Address .....

When the house-to-house survey shall have been completed, transfer the names to the small cards as follows:

Place on blue cards all names of unidentified church-members—that is the church-members living in your community whose membership is elsewhere.

UNIDENTIFIED MEMBERS

Name .....

Address

Age .....*Phone* .....

Information .....

.....

.....

On brown cards place the names of all unconverted people who have expressed a preference of any particular church.

Prefer Church

Name .....

Address .....

Age .....*Phone* .....

Information .....

.....

.....

On white cards enroll the names of those who are not church-members and have no church preference.

No Church Preference

Name .....

Address .....

Age .....*Phone* .....

Information .....

.....

When the names are thus tabulated and classified, the lists are ready for the "Personal Work" Committees, which will be organized to follow up this work systematically. The more accurate the survey, the more useful it will be in the evangelistic campaign. Strive for perfection in making the survey. "Plan your work, and work your plan."

Faithfulness in Visiting

There are three supposed failings in connection with visiting, which we are inclined to excuse in ourselves; ignorance, overlooking, and forgetting. For the first there is some excuse. We cannot know automatically who is ill or in trouble in the parish. At the same time if we are in close touch with the people, and if we are faithful in house-to-house visitation, we shall hear of many cases which need attention in a way that would otherwise be impossible. For overlooking cases there is very little excuse, and for forgetfulness no excuse whatever is allowable.

Never forget a sick case. It is your business to remember. Laziness is the real fault in the matter.

These failings can be guarded against by keeping memoranda of the persons whom it is well to visit regularly or occasionally. Before you start ask God's blessing on your work, that you may redeem the opportunities, that you may be faithful in testimony, that you may have the love of Christ in your heart, and that you may exhibit the spirit of sympathy. If you come from the presence of God, the presence of God will go with you into the homes of the people. Do not go too often to, or lavish too much time on, particular homes which you happen to be fond of visiting. Do not be too inquisitive. You do not go to the house to find out all about the family's circumstances, but to lead them to God. If you are natural and sympathetic, little things will come out which will throw light on the situation, and things which you want to know will be elicited by the exercise of a little tact.

Be a Good Listener

How is the work to be done? A ready tongue is not a necessary equipment of a successful visitor; but none need ever begin without a sympathetic heart. The greatest service you can render the afflicted is to get them to talk. If you are a good listener you can visit. Sometimes the best consolation we can offer our friends is to let them know that we feel their sorrow is too great for any consolation of ours. Comfort is best imparted in the words of Scripture. When he whose business it is to reveal the mind of Christ cares for their souls and takes trouble to prove his care, he is in the way of con-

vincing men and women that they are the objects of the care of Almighty God; and to lead them to that conviction is to render a measureless service.

The *how* of visiting needs all the tact that any man can command. John Wesley must have had that part of their work in mind when he bade his preachers have all their wits about them.

In house-to-house visiting you will often at your first call get no farther than the doorstep. Never mind this. Do not be discouraged by apparent rebuffs. If we really believe in the Holy Ghost, we may be sure that he who has sent us to the house will open the way for us. Do not undervalue the efficacy of your work because you can see only the woman of the house in afternoon visitation. Your visit, and probably your words, will be duly reported to the husband when he comes home, and if your words have been wise, good may be done indirectly as well as directly. And after all Christianity is a religion for the home, and the influence of woman in home life is paramount. The mothers of America are the most valuable lives that the nation possesses. So make use of your opportunities; think beforehand what to say, and remember that a word or two spoken in sympathy may lead not only one soul but a whole family to look up to God. Christ entered into home life and sanctified it.

There is a time for everything. No intelligent person will call at a house on the lady's at-home day and command the parlor pilgrims to their knees. Nor will any self-respecting minister run from house to house on fine afternoons rejoicing to find some

"out," and scarcely taking time to tell others anything except what they already know about the weather. Such visitation is worse than a waste of time. The minister would serve everybody better by giving himself, on these occasions, to some form of physical recreation.

Not Merely a Social Call

A pastoral visit ought to be such, and not merely a social call. Needless to say, the object of religion ought never to be dragged in in such a way as to make the whole matter very distasteful. But, while we may not obtrude our uppermost desire, we must not sink our yearning for their salvation. If we are shy of suggesting reading and prayer, something is wrong. If the suggestion does not leap to our lips as naturally as any joke or any piece of news we ever relate, there is some derangement of our ministerial equipment which ought to have our instant care. By all means be intensely sociable, by no means be officious and cold; at all times show an absorbing interest in what concerns the people; but let us never forget that we are there in the name of the Lord. Read a portion of Scripture and offer a brief prayer in every house, whether there be sickness or not, and especially in the amply furnished homes, where, like the occupants themselves, we are so liable to forget; and let nothing beguile us into neglect of our duty.

It is ours to be instant out of season as well as in season. And at best we shall be more likely to err in not fulfilling our duty than in exceeding it. The

results must be left to God. The danger most to be guarded against is lest our conduct at such times may seem to be inconsistent with our known spiritual character. And, more often than we suppose, our failure to leave some spiritual impression will be noticed and criticized, even in homes where little religion is affected. See that what people expect of you is at least realized. In things spiritual, it is yours to lead; the people are to follow.

In pastoral visitation experience will be the best teacher, perhaps more so than in any other branch of your work. You may feel a shrinking from facing it, and this reluctance may cling to you after years of work. But do not give way to it. Start out day by day at the appointed hour, fulfil daily your "tale of bricks," and you will find that no part of your work will give you greater cause for thankfulness and that no part will yield better results.

Intensive Cultivation of the Church Field

Wise and careful planning on the part of our churches will lead to more intensive cultivation of their fields and add to the number of hours spent in visiting and the number of families visited. *Intensive* rather than extensive cultivation of each field will result in great efficiency, lessened expense accounts, and increased spiritual results. No evangelistic campaign can be successful in these days that excludes definite house-to-house visitation and eager and whole-hearted personal work.

VIII

THE GOSPEL IN THE OPEN AIR

Perhaps the most impressive among the methods of Whitefield and the Wesleys is this—they went to the people. They did not wait for the people to come to them. Like Jesus, they went where the people were and sounded forth the "Good News." In drawing-rooms, prisons, kitchens and camps, on ship-board, in thickly populated parts of towns, in yards and courts where people must needs hear, they thrust themselves in. The market-cross and any well-known place, where the people were or would soon gather, there went these evangelists. It attracted, thrilled, and empowered. —*George Eayrs, F. R. Hist. S.*

It is the knowledge of Christ and of His power which is the secret of effective evangelism. No amount of native talent is serviceable if this central knowledge is lacking. A Church which is not sure of Christ cannot preach Him.—*J. Harry Miller, D. D.*

The conception of sin as spiritual disease teaches us that the only true way to health of soul lies through consideration of the Cross as something far more than a merely moral influence. If the Cross is to be the Brazen Serpent to us, it must be also our Atonement. It must reach out Divine hands to us and make us one with God.—*W. Mackintosh Mackay, D. D.*

THE GOSPEL IN THE OPEN AIR

How to reach the outsider is still the most perplexing problem confronting the church. New methods of evangelism—theater services, halls, forums, institutional and social agencies, and above all, churches that throb with life and reality and possess the evangelistic passion—have accomplished much, but the fact remains that the great majority of the people show no sign of a desire to fill the churches. In many sections the gulf between the church and the unchurched classes seems to grow wider.

Yet, side by side with this tendency is a movement toward spiritual religion apart from the churches. Recently the press—especially the Saturday evening and the Sunday press—has manifested a new interest in religion and religious questions. It is most encouraging to see the number of newspapers that publish special religious messages on Saturday evening on the call of Sunday and the need for worship. *The Boston Transcript* (Saturday-evening edition) is responding to a thirst in the people after religion and God, and by its printed sermons, inspirational articles, and informing news-items from the churches of all denominations, it is rendering a meritorious service to all the pastors and churches throughout New England and is greatly appreciated.

Wireless Services

The popularity of religious radio services is well known. Tens of thousands of non-churchgoers are listening eagerly to broadcast messages and simple Scripture reading and the singing of hymns. There is abundant evidence that the vast majority of non-churchgoers are not antagonistic but friendly to religion.

The Church Too Much Indoors

The church is today too much indoors. If by some accident we were suddenly dispossessed of all our church buildings it might be that our spiritual power would be much more real. In a recent summer in several Eastern cities groups of university students conducted a five-or ten-days' open-air mission on the streets and at factory gates, and used in an up-to-date way the publicity of the local newspapers. The students gave a simple and sincere statement of their faith and related their own experience of saving grace. We need a revival of intelligent open-air evangelism such as Henry Drummond carried on in his day. America is hungry for it. Certainly an open-air evangelistic movement among the churches is coming.

It is often said that the growth of the Labor and Socialist parties is a testimony to the value of open-air work. Most of their propaganda, and perhaps the most fruitful, has been carried on in the open air and in factory meetings at the noon hour; and the other political parties have not neglected the

open air. The fact that they all use the open-air meeting simply suggests that it is a valuable opportunity. We know that there is a vast public that we cannot get into our churches, and that can be reached only through wireless, the press, and the open-air meeting. The churches must never be content simply to open their doors and ring the bell, expecting the people to flock in. The fact is that far larger numbers pass the doors than pass through them. If the masses are to be reached, we must go to them. A report of a recent summer evangelistic campaign says, "Women who failed to bring their husbands to church services, were able to persuade them to attend in the park." That is likely to be true everywhere.

The open-air preacher finds his supreme example and inspiration in our Lord's own ministry. He is the open-air preacher of all time. Many of his most notable utterances were delivered in the streets, on the mountainside, and by the shore of the lake. He ever sought the lost. He commissioned his followers, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled."

Without open-air preaching the gospel could not have won its earliest and greatest triumphs.

So it is down the centuries. Revivals of religion have always been associated with open-air preaching. The Reformation was carried forward in this way. On the Continent, as D'Aubigné tells us, the crowds could not be accommodated in the churches, therefore, preaching was held in the fields and public

squares, and notwithstanding keen opposition, the hills, meadows, and mountains echoed with the glad tidings of salvation.

Methodism in a sense was born in the open. It was a great day when George Whitefield took to the open air. Apart from open-air preaching the Salvation Army could not have come into being.

Yet ministers and laymen are not fully awake to the urgent need and the great opportunity for open-air evangelism in the present state of society. The masses of the people are willing to listen to open-air speakers on most subjects; there is among them a mental alertness, and desire for information, and a spirit of inquiry, especially favorable to the presentation of the great truths of Christianity.

The ordinary services of the churches do not supply their needs. Multitudes of people, otherwise accessible, will not attend churches and chapels. Too many of our churches have come to be regarded as provided almost exclusively for the religious enjoyment of settled congregations, and have little or no relation to those who are outside. Nothing would be more likely to arouse these self-centered churches from their apathy, and so to promote a revival in the church, than vigorous, throbbing, passionate, open-air evangelism. The indifference within the churches is largely responsible for the indifference outside of the churches.

Types of Open Air-Meetings

There is abundant room for two types of open-air meetings: (1) A carefully planned and well-

organized open-air service or demonstration at which "church folks" publicly bear witness to their faith, and at which religious instrumental music and favorite hymns can be well rendered and forceful addresses given, will wonderfully serve the purpose of recalling to the minds of the people the teaching of the Sunday school, which they have never definitely repudiated, in spite of their absence from church.

(2) There should be held more frequently open-air meetings which will secure a hearing from those who are not willing even to be suspected of religion. Neither hymn nor prayer should be used at the commencement of these meetings, but, after a brief announcement that questions will be answered at the close of the address, the speaker should be introduced. It has been my own experience that the deeper and more closely reasoned the address, the greater was its influence upon the audience, and generally speaking, this will be found to be true everywhere. It happens quite frequently that at such a meeting the movement of thought and feeling opens the way naturally for a prayer and hymn at the close.

A Church Service in the Open Air

During the summer months, in the city as well as in the country, it is quite possible to have the Sunday afternoon or evening service in the open air. Congregations of hundreds and thousands have gathered for such services, which were just as reverent and devout and dignified as any inside

service could possibly be. Plans must be carefully worked out, and suitable platforms, seats for choir, congregation, etc., arranged. The order and conduct of such a service may well follow the order and conduct of the usual service indoors. Recently in the city of Corona, Calif., I had the privilege of conducting such a service on an open lot in the heart of the city. All the evangelical churches of the city united in the service. The meeting began promptly. The program was made in advance. The meeting gained in importance in the public eye by its businesslike methods. Both preachers and laymen got into personal touch with the people and gained their interest, and conversions were the outcome.

Invitation Service

Such a service may well be held half an hour before the regular church service, not far from the place of worship. The claims of the Lord's Day, the blessing of home life, and the privilege of attending God's house should be emphasized, and after a warm and cordial invitation those interested should be accompanied to the service. Such a service affords an excellent opportunity for "individual dealing" with souls.

Meeting After the Sunday-Night Indoor Service

It is inspiring to see the minister, deacons, trustees, Sunday-school officers and teachers, choir, and people together gathering in front of the church, and silently marching to the place of meeting in order to witness for Jesus Christ before an audience

that perhaps rarely crosses the threshold of a church building.

Back Street or Alley Service

From twenty to fifty people can often be gathered for such a service. The people will bring out chairs, and many will listen from their own windows or steps, while the children of the court or alley will be your fellow helpers.

Children's Services

Some of the most helpful and inspiring children's services are possible under similar conditions to the last. "Where there's a will, there's a way, and where there's not a way, I'll make one."

Open-Air Concerts

It is well to arrange with choirs and soloists and brass and string bands to give occasional open-air concerts. Such a program is an admirable flank movement if held in the slums, or strictly industrial sections of the city. Of course you will let the people know the name of the church that plans and carries on such a program. At such concerts there ought to be a definite and direct evangelistic address, or a patriotic or moral appeal. No end of good can be accomplished through the medium of open-air concerts.

In Shops and Factories

In the work of evangelism our church workers are discovering that our American frontiers are not

marked by geographical lines that fade away in the wilderness. Our outposts are in the shops and factories of cities and towns where racial contacts smite into flame untamed passions and age-old prejudices. Rich are the returns from Bible work that accrues from the moral and spiritual well-being of their employees. By intelligent and tactful distribution of the Scripture we are helping to solve the industrial turmoil at the center of our present social unrest.

In a shop meeting in a Middle Western city, no direct religious appeal was made, but pocket Testaments were given to the workers. On the way home in a street-car that night one of the men was reading his new gift, the New Testament. Sharp and surly were the taunts of his mates, but as the jeers continued he looked up and said: "All right, boys; keep it up, but this Book just now has taken me back nearer to my mother's knee than I have been for twenty-seven years." A quiet came in that car.

It was at the noon hour in an Eastern factory. The Bible worker was busy in the work of Bible distribution. A father as he ate lunch listened to the personal testimony of the worker, and on personal invitation surrendered his heart to Jesus Christ. As the factory started its afternoon din, he told his story: "Last Sunday my child of six years came home from Sunday school, and as she wandered about the house kept repeating over and over again, 'The Lord is my shepherd, I shall not want.' By night it got on my nerves, for he was not my shepherd. Her words followed me all week, and now

you are here with your Bibles and Testaments. Well, sir, when I go home tonight I shall tell her that he's my Shepherd too." And the factory superintendent said he was the roughest man in the factory.

Strikingly significant are the results of personal conversations with employees in a textile factory where the management feared that the work of Bible distribution would add to the strife that existed within the mill. The result was that the morale changed, and both men and management selected as the arbiter of their differences a foreman who was a Christian man. But peace with God came before peace with men.

Young People's Open-Air Meeting

This may take the form of an after-dinner ramble in some suburban or country village, before returning home. What a magnificent opportunity for the development and training of our young people in practical Christian service!

The Sunday School Assembly or Camp-Meeting

Such a meeting is held annually at some seaside or mountain resort, or college campus. It should arrest the attention and imagination of the general public, as well as those who constitute the membership of study classes. Wherever possible, local churches should unite in such services. There will be advertised speakers, there will be special lectures, and special music. The singing will be led by a special chorus choir. United church gatherings are often successfully arranged on these lines.

The conduct of these various types of meeting, of course, will vary considerably, and there is always need of adaptation and common sense.

Open-Air Work in Country Districts

We need a revival of open-air work in the country districts. Much of what has been said about towns and cities, is applicable to rural villages and country districts. Why should we not occasionally, at any rate during the summer months, have our village Sunday services in the open air? Why should not the week-evening service be held in some central place, on bright, fine, warm summer evenings? In many of our villages the proportion of people not attending places of worship is almost equal to the town. The market-place of a country town furnishes a place of vantage to the open-air preacher.

Gospel Autos

For an extended open-air campaign a Gospel Auto is very useful. In Colporter-Missionary work, as carried on jointly by The American Baptist Publication Society and The American Baptist Home Mission Society, there has recently been provided a Chapel Car Auto with a rear preaching-platform and a tent equipment, at a cost of about $9,000. It was constructed by an auto-body builder; the wheels are rubber-tired, and on both sides in gold letters are the names of the cooperating Societies and two Scripture verses. There is a preaching platform, with movable steps, a desk for the speaker, a collapsible organ, hymn-sheets and songbooks and Bibles and tracts

for distribution, etc. But whatever the meeting, something is necessary on which to stand, to lift you above the heads of the crowd.

Where to Hold Meetings

Go where the people are, near the public squares, the factory gates, the park, the fairs, and race-courses, etc. It is a mistake to go to a noisy corner where the distraction is great and the noise deafening. If the place is public property, make sure that there is the right of meeting; secure permission if the ground is privately owned. Inform the police beforehand of your intention to hold services and get their consent. Always arrange for the speakers to speak toward a wall, the side of a house, or the slope of a hill, so as to have something to act as a sounding-board for the voice. It is well to notice the direction of the wind and to speak with it and not against it.

A Difficult Task

It is a mistake to suppose that any ordinary speaker is good enough for the open air. Training in open-air work, theoretical and practical, should form part of the regular curriculum in our theological seminaries and Bible schools. Our open-air speakers need to be as well trained and as well prepared as the occupants of our pulpits. We recognize that there are diversities of gifts. There are men whom no amount of training will transform into effective open-air propagandists; just as there are men concerning whom it is a wicked waste of time

to teach Hebrew. But there is a great difference between the general disregard of open-air evangelism and a deep emphasis upon its essential place in the work of the ministry. We are concerned lest we should fail to take the fullest advantage of exercising our divine vocation.

How to Begin

Where you have no audience to begin with, the leader should begin to talk in a pleasant light vein until he has nursed his congregation into decent dimensions and a hearing mood. A cornet solo is often effective in gathering a congregation. If there are plenty of workers, the meeting may well begin with singing and prayer, but do not allow yourself to become stilted and formal. The workers should form a half circle in front of the platform, so that the people may come and stand behind them. What is needed is not a background but an audience facing the speaker. Want of concentration, listlessness, frivolity on the part of so-called workers, will spoil any service. Discipline is necessary.

The Right Sort of Address

An open-air crowd is inclined to be more critical than an indoor audience. The speaker must have a definite purpose, and something to say. Don't be coarse or vulgar. Don't talk down to a crowd. Let your logic be on fire. Kindle the imagination of your hearers. Don't be afraid of a good story with a spice of humor in it. As a rule, two addresses are best, of about fifteen minutes each; ten minutes is

often enough. The meeting, as a rule, should be an hour in length. If a speaker is talking too long, give him a hint to cut short. Don't overload the address. Take one subject and not half a dozen. The strength of an open-air address is in the unity and simplicity of its aim. Quote freely from the Bible. Use good illustrations, and remember that the value of your address is to a large extent in the invitation and appeal. The people will appreciate the best you can give them. Be natural in the use of your voice. Don't shout yourself hoarse in trying to make people hear on the other side of the square or street. Interest the people near you, and the others will come. Don't attempt to drown the outside noises, wait until they pass away. After one or two set addresses a few testimonies are very often useful. It is a good thing to put the right people in the Christian witness-box. "We speak of the things that we know, and testify of the things that we have seen."

Suitable Hymns and Music

These need very careful attention. A portable organ is of the greatest possible service. A cornet or violin is helpful. A good choir can render invaluable service. Use hymn-sheets; they are cheaper and can be distributed among the crowd. See that they contain notices of your church services. Do not collect them after the meeting, let the people take them away. Use suitable hymns and the best. Don't have any singing unless the people can sing well. Poor singing repels rather than attracts the crowd. See that your solos and duets contain a gospel mes-

sage, and are something more than vehicles for the display of vocal ability.

Sin and Salvation

You must consider the character of your audience and arrange your address accordingly. Generally speaking, however, you will find that the people want to hear about sin and salvation. It is possible to be too apologetic. The most effective speakers are the men who have a gospel and ability to proclaim it with earnestness, freedom, and snap. Every address in the open air ought to be evangelistic.

How to Handle Interruptions

Always ignore interruptions when casual or trivial. If asked for the authority of a statement you have made, if you can give it in a sentence, give it, but make a polite request for the postponement of further questions until the close. Don't allow an interruption to take you away from your argument. Keep to the planned course of your address. Only at the request of the speaker should workers speak to interrupters. Never lose your temper; be cool, be candid. The crowd is nearly always on the side of the speaker. Don't try to make capital out of the interrupter, try to win him to your side and to Jesus Christ.

Don't Hurry Away

Always close the meeting with prayer. Ask the people to take off their hats and join you. Be brief and to the point. When the meeting is over, step

down from your platform, and shake hands with the people and speak to them. Get the names and addresses of those who seem to be influenced, and follow the work up by visitation.

Preaching for Souls

Primarily, open-air work should be propaganda work. It should correct the world's understanding of religion and the church. It should combat the alienation and indifference which are due to ignorance and misconceptions. It should help men and women who do not come to church to understand what the church stands for, and it should show that the gospel of Christ has implications for their lives, and for the life of the community in every direction. It should make the Christian view of life and duty a constant challenge and set it as an ideal which may exercise a very great influence upon those who do not number themselves with the church.

The preacher in the open air must preach for souls. He must be a believer in the possibility of sudden conversions. His hearers, for the most part, will be casual passers-by; and while seed may undoubtedly be sown that will spring up after many days, even that sowing in hope will largely depend upon his belief in the possibility of immediate results. Sudden conversion is not the only way by which the new life enters the soul; but it is a way. In fact, the great popularity of such books as Harold Begbie's *Twice Born Men,* is a sign of the instinctive protest of the contemporaneous Christian mind against the tyranny of science and the deifica-

tion of natural law and casual uniformity. Why should it be thought a thing incredible to us that by that grace which is God's supremest might, the sins and evils which God in his holiness hates so intensely, should in a moment be swept out of the now penitent and believing heart, and that there should be "life for a look at the Crucified One"? The open-air preacher must therefore go forth with confident expectation that glorious and immediate results will follow from his preaching.

IX

DECISION DAY IN THE SUNDAY SCHOOL

Unless the preaching of Christ results in the production of men and women inspired by the vision of the Kingdom, and conscious that the power of God is available for those who seek to bring it in, the essential work of an evangelist has not been done.—*A. Herbert Gray.*

Christianity is nothing if not a missionary religion. Only the church that lives by capture can hope to live at all. Evangelism is at once the primary work of the church and the most urgent need of the hour.—*Evangelism in the Modern World.*

God is everywhere. Unbelief writes, "God is nowhere." Faith takes the same letters and writes, "God is now here." The secret of the Presence may easily be missed in the rush of things, and the still small voice crowded out by the babble of sound. Amiel says, "Withdrawal from the outward to the inward is, in fact, the condition of all noble and useful activity." The Holy Spirit is very sensitive. We must be quiet that he may speak.—*John C. Carlile, D. D.*

DECISION DAY IN THE SUNDAY SCHOOL

The church is evangelical or it is nothing. Its witness has an evangelical emphasis. We stand by the doctrines of grace. If we hold *them,* it is because they have first held *us.* We believe in the evangel of God's free grace for sinful men. If evangelism is to be saved it must become passionately evangelistic.

Definite Objective of Sunday-School Work

If the work is to be effective in the highest use, it must be evangelistic as well as evangelical; that is to say, it must be passionate as well as theoretical and academic. It will be ten times more effective when it has an evangelistic edge.

Many Sunday-school teachers have not yet grasped the secret of their work because they do not yet understand that the real function of their teaching is to lead boys and girls to a point of definite decision for Christ. This may be proved in many ways, but chiefly by noting the relatively small number of boys and girls who pass naturally and inevitably from the Sunday school into the larger fellowship of the church.

Great strides have been made in Sunday-school method and management. Not only has there been the most self-sacrificing service, but there has been real and rapid improvement, especially in the better training of teachers and the grading of instruction.

The one supreme object of all ought to be to secure the definite conversion of the children. While it ought to be an axiom that every child should be properly fed and housed and clad and taught and fitted for the work of life, here is an even higher and more urgent obligation. What will physical well-being, intellectual alertness, commercial acumen avail if there is no integrity of character, no spirituality of life, no regard for the highest and divinest things of all? The teacher does not understand his vocation who allows this great aim to be subordinate. Whatever other qualifications he possesses, that teacher is not qualified for his work who does not hold as his one dominant desire to get the children savingly converted. Christ's great ideal is not "Mended Earthenware," which can never fulfil all his purposes, but earthenware unbroken despite the assault of circumstances and sin—lives wholesome and consecrated to noblest service, and devoted to the highest ideals of Christian living.

"You save an old gray head, and you save a unit; you save a boy, and you save a multiplication-table." For the children's sake, for the nation's sake, and not less for the church's sake, we must set ourselves to save the children. It must be the center of the target at which all our teaching and ministry must aim, the proper terminus of every endeavor.

Impartation of Knowledge of Jesus

Proclaiming the "good news" is of the very essence of evangelism. Jesus went to Galilee preaching the good news—good news about God. It was

so good that it seemed too good to be true, but it was one thing to tell the good news and another thing "to get it home" to people's hearts. In fact, so difficult was this, it never could have been done except by Jesus, and even for him it was at tremendous cost in the end—nothing less than the Cross on Calvary. So the good news about God is inevitably and indissolubly bound up with Jesus himself. It is good news of God in Christ and just because it needed Calvary to "bring it home," so surely must we ever come to the Cross to learn the inmost secret. At the Cross we receive our sight, at the Cross we see the light, at the Cross the unspeakable wonder of the good news breaks in upon the heart with its compelling and convincing power.

The Jesus way must be always our way. We must learn his method and his spirit; and we must clearly recognize that the meaning and appeal of his death can only be appreciated when a knowledge has been gained of his life in its worth and beauty, strength and tenderness, grace and truth, winsomeness and courage.

The unfolding and impartation of that knowledge in a living way to young people—to make Jesus real to them—that is our high task. It is evangelism indeed; it is education, too. "As youth emerges into adolescence, the picture of Jesus should be clear and full, his personality vivid and winsome, historical, accurate, yet a living person." Very great divergence of opinion exists, not as to the need of emphasizing the evangelical purpose of all Sunday-school work, but as to the way in which that emphasis

should be made. Sunday-school workers aiming at precisely the same object are poles apart as to how they will reach it. Many have felt that the emphasis on "Young People's Day" is insufficient, that emotion is not sufficiently appealed to, and that the age of decision is much earlier than is generally supposed. Others are strongly impressed by the fact that the evangelical aim of the school might be achieved on any Sunday and that we ought to be so ready for that result, that they fear emphasis on "Young People's Day" or "Decision Day" tends to postponement.

Why "Decision Day?"

It should be observed as a special day of prayer for young people. It is a good thing to call the church to intercession for the young people, for in the atmosphere of intercession things may be possible that would not occur on other days. This day serves a most important purpose in standing as one witness to the evangelical end and purpose of all Sunday-school work. Teachers should be on the alert for young people's decision all through the year. But there are influences abroad on a properly handled Decision Day which make decision more likely for some types of scholars. History proves this.

Preparation Necessary

We shall never make the day effective until we prepare for it deliberately and definitely. Decision Day is the time for reaping, and there can be no

harvest unless we have done well our plowing and sowing. We may make much commotion on the day itself; we may bring all departments of the Sunday school together in the morning, afternoon, or evening, and deliver emotional appeals, but unless we have previously sown good seed into prepared ground, the harvest will be disappointingly small. Even if many "decisions" are reached under such conditions the crop will still be disappointing. Forced wheat contains little but straw and chaff.

Lead Up to It

Decision Day is young people's day, and one of the best ways of preparation is to lead up to it through the Sunday-school lessons and preaching of the previous Sundays. This does not necessitate special lessons; it is probably better to avoid lessons which deal directly with the subject, and to get the matter before the young people by throwing into prominence points in the lesson which lead in the right direction. This demands manoeuvering. The question of decision is so central to life and conduct that it can be approached from almost any point of view. It is of vital importance that the teachers should be concerned about the matter. Given that concern, and the definite end to work toward, and the scholars will be prepared. The lessons will have the right emphasis. And there is no reason why that emphasis should not be there every Sunday in the year, and should culminate in many scholars surrendering their lives to Jesus Christ on Decision Day.

The Preparation of the Teacher

The next line of preparation is that of the teachers and any other workers involved. If we are going to make a special effort on any particular day there ought to be special study, meditation, and prayer on the part of those responsible. The more we believe in the special appeal the more vital does this work of the preparation of the teachers become. It is easy to understand the man or woman who refuses to have anything to do with setting apart particular days for this work; it is easy to understand the man or woman who believes in them and can hardly think of anything else which answers the purpose; but it is very difficult to understand the Sunday-school officers or teachers who profess to believe in the day and yet play with the whole business by leaving arrangements until the last minute and make no serious effort to see that they themselves have everything necessary and thoroughly ready.

Officers and teachers should have a season of preparation and prayer in which some earnest meditation of a suitable character should be followed by equally earnest prayer, silent as well as vocal. All through these meetings the teachers should keep certain individuals in view so that their thoughts and prayers may be saved from vagueness and indefiniteness. Very careful thought should be given to the characteristics of the young people, and the most effective way of approaching them. An address on early, middle, and later adolescence should always be included in the preparation of the teachers.

Decision—A Big Thing

In preparing for effective use of the day we should make decision itself a bigger thing. Decisions arrived at in response to the mass appeal especially need to be made bigger. We need to guard against unreality in our appeals. Unreality can only be avoided by making the decision a determination to find out what the Christian life means. Decision is not the beginning and end of everything; it is a determination to put ourselves under the tuition of Jesus, and to make him the center and circumference of all our plans and purposes, "My Lord and my God."

We ought to make decision bigger by making it more deliberate. I know a Sunday-school superintendent who spoke very earnestly to the senior and intermediate scholars at the close of the school on Decision Day. She—for it was a woman Sunday-school superintendent—would have nothing to do with decision cards or the call for immediate decision, but she called upon those young people to face the issue and make their choice, asking them, if they chose to be Christ's disciples, to write her a letter during the week and put it on her desk next Sunday. When next Sunday came forty-eight letters lay on that desk. It seems to me that such decisions represented bigger decisions than the majority.

The individuals must be dealt with. We can often complete our work without the mass appeal, but never without the personal dealing. It is a wise thing sometimes to fish with a line instead of the net,

and for young lads and lassies under twelve years of age fishing with a line is about the only wise method. The failure of the mass appeal with children is clearly shown by its too easy success.

Things to Be Avoided

Some things to be guarded against: (1) Unduly emotional appeals. (2) Crowd suggestion. The handling of scholars should be as individual as possible. (3) Addresses and appeals to departments of mixed ages. Young people over fourteen years of age should be dealt with separately because they represent the group from which decision may most reasonably be expected. (4) Too large expectation of "ready-made" adult experience from young people.

Responsibility on the Teacher

The fact that the minister usually helps in the school on Decision Day may give the impression that teachers should teach, but that the responsibility for the bringing of young people to decision rests with the minister. This is a mistake. It is the teachers' supreme responsibility to make the young people in their charge feel the necessity of making their own choice of Jesus as Saviour and Lord.

Of the Day Itself

The whole church will have been called to special prayer, if possible, during the preceding week; and the details of the program will have been planned at least three months ahead. It is a good thing to begin

the day with an early communion service. In many schools it may be possible by means of special classes to instruct the senior scholars throughout the year in the principles of the Christian life. In such cases, the day may be used for first communion and public recognition into church-membership.

The morning and evening services, are of course, in the hands of the minister. It is a wise plan, however, to design one of those services especially for parents, and to visit them with invitations beforehand. In the Primary Department no notice should be taken of the day at all. In the Junior Department something might be made of the fact that it is an almost universal day of intercession for young people. In the announcements or supplementary talks, this fact might be used to create an important impression. The Intermediate Department is in many ways the most difficult to handle, because it contains young people in varying stages of progress. The quick and early developed child might well be ready to make a decision; the slow child is not usually ready. As a rule the appeal in the Intermediate Department is better made through worship than in any other way, a service in which the young people can share to the full and which assumes and re-emphasizes their right attitude to Jesus. There should be an address, although it is quite open to any teacher who feels that one or other of his scholars is ripe for decision, to make his personal approach to him. Letters adapted to young people of this age can be used to advantage, either a general printed letter or a letter from the pastor, or best of

all, a personal letter from the teacher. If decision cards are used, they should be distributed during or after the service, but a short interval of time should elapse before signature so that any conclusion reached is thoughtfully acted on and not suddenly urgent. Scholars in the Senior Department have reached the most common age of decision. If they can be treated separately, the plainest possible statements concerning what it means to be a Christian and the need of a life decision may be made. Personal letters to each scholar; an address by an outsider or the pastor, or the teacher's own appeal in his class—these and many other methods have been used successfully. Two important truths should be borne in mind in approaching an adolescent with regard to his attitude to Jesus. He is shy and is apt to camouflage his deepest feelings. His shyness must be respected, and his camouflage must not roughly be torn down. A wise pastor or teacher patiently angles for the right opportunity of knowing where each scholar stands. The opportunity may not be on the day at all but on some other occasion. As a rule it is most important that approaches with regard to decisions should be made to young people individually and not in the mass. They should be made by the teacher. No one else knows so well where each scholar stands, whether he has made a previous decision, whether he is ripe for approach, or whether he should be left to a later decision.

There is that period in adolescence when the sense of unworthiness is very real, when the appeal

of the Cross, as of life's own very heart, is tremendously strong, when the young mind is open to deepest conviction. How unspeakably blessed are they who by happy friendship and yearning watchfulness and careful instruction have prepared the way for the great resolve whereby love is pledged to love forever? Evangelists indeed are they. There must be thousands of young people in our churches who are just right for that quiet, friendly talk or private letter which will lead them to face the great occasion of personal discipleship. Surely, Decision Day provides a golden opportunity. The spirit of expectation and concentration of thought and the warmth of the spiritual atmosphere of the special day combine to afford such teachers as have earned the right a ripe occasion whereon to lead their scholars to a definite decision for Christ. It is delicate work. May God prepare our hearts and give us tact and patience and grace to do it.

Follow Up the Results of the Day Carefully

Provide fellowship, warm and kindling, something that leads young people to the very heart of the gospel. Provide training for service, something that will equip them to work for the Kingdom of God either within or without the church. Provide work for them, work which demands preparation and in which they should be guided and helped by your best officers and members. Conversion is not the end but the beginning. Lead them on. The most effective Decision-Day service reaps the harvest of many months, and sets you going for many months more.

Helps for Young Converts

1. Private prayer must have regular attention. It is a vital part of true religion, and cannot be neglected without loss.

2. Daily Bible reading should be a fixed rule of life. No other reading can take its place. You will be strong only as you feed upon the "word."

3. Think much on Christ. Cultivate the companionship of his presence. Consult his will in all things. In any case of doubt ask, "What would Jesus do?"

4. Join the church, and so associate yourself with the people of God. Let no one dissuade you from taking this step. Its sympathy, prayers, and fellowship will be invaluable.

5. Definite Christian work should be undertaken at once. No other interests should be allowed to interfere with this. "Work, for the night cometh, when no man can work."

6. Companions. Be careful in your choice of these. Make no one your friend who will not help you to live a higher, holier, and diviner life. "Be ye not unequally yoked."

7. Amusements. Be rigid in your choice of these. Abandon all that is questionable, and jealously avoid everything that will not deepen your spiritual life. "Be not conformed to this world."

8. "Be ye therefore perfect" is the command. Seek to manifest the disposition of Christ in all things. Aim high. Christ should be the one source and pattern of your life. Do not lower the standard.

X

EVANGELISM IN RURAL AREAS

What is the adequate theme for a Christian Church? Christ and him crucified? "Paul" you say, "was content to know nothing more." Paul both knew and taught the glorious sequel, without which the Cross would have been shorn of final significance for both God and man. That was the doctrine of the Christ who lived, after the rage of men had done its worst on Calvary. If the crucifixion were an end, Paul had no gospel. It was just his teaching of a Christ, alive after death, that disgusted the Athenians; and, so far as we know, he never gathered a Church of Christ in Athens. There was no adequate basis. You never can gather and retain a strong church when the sense of the Living Christ is absent. And what Paul discovered to be the adequate theme for preaching, we shall be wise to honor.—*James Amos, M. A.*

Redemption is an experience effected in the soul of the believer by the Redeemer; an experience in which the mind, emotion, and will are changed "from above." And the objective Christ who has changed men and changes them still, must be the central fact in the preaching of the modern evangelist.—*Principal Henry Townsend, D. D.*

EVANGELISM IN RURAL AREAS

The problem of the town is fast becoming the problem of the country. Auto transportation has brought the village and hamlet into direct touch with the big centers, and the whole countryside has been opened up. Before the war our young people were fairly content with village life—today it is spoken of as "far too slow." Instead of "the village church" being the center of attraction, other things secure the attention, and the minister and the church worker in the country district are faced with the peril of drift. The village church has not been sufficiently progressive, and stagnation is our greatest danger. The challenge of the present day is not being met because church people fail to realize that "new times demand new methods." We need a new line of appeal, more embracing in its application, more sympathetic in its presentation, and infinitely more reasonable in its demands. Before revival can come, there must be reform within the church.

Prejudice and Custom

Too many of our opinions are based upon prejudice and custom rather than upon reason and conviction. The negative instead of the positive is still being stressed. Too often the "narrow way" has been interpreted to mean the gloomy and grouchy way. Few churches have set out to foster the spirit of fellowship and comradeship—religion

in the minds of many is a thing which only operates in a meeting of the old-fashioned type. We have men in the church willing to use scientific knowledge in connection with their treatment of the soil, prepared to accept the aid of anything which will assist them in their business, but they are unwilling to allow any change within or about the church. In the villages men know too much about one another's business, and things of the world are brought into the church. If two men quarrel, often the church is made to suffer, and some of the dividing-lines are deep and terrible. Often the differences and difficulties which divide and disintegrate can be traced to family feuds rather than to questions of doctrine.

Leadership

But perhaps, the greatest difficulty is that of leadership. Where there are strong, intelligent, spiritual leaders, there are full churches, even in country districts. Attending every church there are numbers of good moral people who have not been definitely enlisted, and it is to them we should make our first appeal. They are live workers, keenly interested in the work of God, but conscious of the need of a further step.

It is difficult to hold the educated youth because there are few leaders who have moved with the times, so in many cases the work of instruction and training is left undone. The aim should be to recruit suitable young men and women and train them for responsible positions in the church. One still reads and hears of men who have been Sunday-

school superintendents and church officials for thirty and forty years, and in the same paragraph is a complaint that the young people are unwilling to accept responsibility. So there are difficulties, but also a great opportunity and responsibility; for dare we forget what America owes to our country churches? The church of the future must solve the problem of the leisure hour, but when seeking to do so, must not fail to take into consideration the point of view of the outsider. The people in the country districts can be won for Christ. There is need of the spirit which ventures and reaps success in place of the conservative spirit which makes progress impossible. Let the church provide for fellowship and comradeship, give opportunity for service and self-expression, and it will not be long before "times of refreshing will come from the presence of the Lord."

Too many pulpits are still being used to condemn things neither common nor unclean, instead of to give guidance. We need to provide wholesome opportunities for comradeship and concentrate attention on young people's services where self-expression is possible. The church which hopes to retain her young people and win the outsider must turn her attention to week-day activities as well as to "Sabbath observance." The work of evangelism can and must be done on the playground as well as in the church, and must be the work of all.

Methods of Appeal

The quiet, reverent service has been found to be the most effective; the sensation-monger and mounte-

bank has had his day. Men who have seized upon the fear element in religion and overstressed the emotional, have done untold harm in many country churches. There must be ways and means of attracting people to the house of God, which each man must discover for himself. Little faith is to be put in "stunt" suggestions such as "politics," "gambling," "marriage," and other political and social topics. A few people may be attracted out of curiosity, but great evangelistic ministries are not built up in that way. The demand today is for an evangelism which directs its appeal to the will and reason, as well as to the emotions.

It is necessary to distinguish between emotionalism and emotion. A religion that does not stir high and deep emotions is obviously imperfect. A temperament that makes little emotional response to the appeals of religion is plainly hard and repellent. The more truly religion becomes experimental the more certainly will the whole nature of the person who enjoys it be suffused with pure and intense emotion. Emotionalism, however, is something altogether different. Spiritually, it is self-centered. It is more concerned to enjoy the happiness of religion than to attain its highest ends or to fulfil its stringent obligations. Psychologically, it means a waste of energy and a real deformity, excess of feeling, weakening men instead of strengthening them for the rational and moral tasks of the spiritual life. So far as moral tasks and interests are concerned, then, emotionalism is the foe of nice discrimination, of true sincerity, and of thoroughgoing aggressive-

ness. It sets up a wrong test of godliness. It leaves men open to manipulation by themselves or by others. It tempts them to try to *feel* right rather than to *be* right. Some of the most unsatisfactory people we have ever known have been most open to emotional appeals and most at home in an emotional atmosphere. Yet, their thought and conduct has been unresponsive to the great realities of the mind and law of Christ. They have been greedy, and hard, and selfish in business, unreliable in service, and slipshod in the discharge of duty. The devil has no more deadly device than to "contain" religious faith in the sphere of emotion and thus prevent it from seeking the effective transformation of life.

In the quiet, thoughtful service men and women are surely more easily led into the Holy of Holies and brought face to face with realities. Silent prayer is invaluable, especially before making the appeal. A short address to the point and a prayer-meeting in which perfect freedom is given, have been found to be effective. If the prayer is difficult, decision will be difficult. The appeal will largely depend upon the type of congregation, but if we treat all who gather as seekers after truth and concerned about the deeper things of life, we shall not go far wrong. There are twelve gates to the City of God and men are constrained to enter from various motives.

The Culture of Souls

With decision, the work has only begun, and it is at this point that country churches are faced with great difficulties. "The culture of souls" demands

wise and consecrated leadership that keeps step with the times, and recognizes that the central verities of our faith are unalterable. The country districts wait to be won for Christ, and it can be done, for the greatest forces of the known and unknown world are on our side. We need the spirit which ventures and reaps success in the place of the timid and "time-serving" spirit which makes progress impossible. Personal evangelism was central in the teaching of Jesus, central in the work of the apostles, and at the forefront of the tasks of the early church. The church must do intensive work, and then commit itself to aggressive evangelism.

The church should function not merely in the matters of organization and finance, but in the more vital matter of personal evangelism. The church must go into training. It never occurs to the rank and file in our churches that it is any business of theirs to do a bit of personal evangelism—that has been left to the minister and a few choice souls, all of which is a mistake. The church, as a whole, must give itself up to this work. Ministers are the key-men in this matter. If a church has confidence in its minister, the members will follow him. Granted the ideal and moral passion, with discretion, and ways will speedily open for all. Forces are stored up within the church which, if released, would astonish their possessors and make for the coming of God's Kingdom among men.

There is a kind of casual evangelism we can all do if the desire to do it is present. But discretion must blend with enthusiasm. The work of the church is

the setting up of God's Kingdom in the hearts of men and in the market-places of the world. Each church must find out for itself the best method, or methods, to adopt for saving its own locality. No cut-and-dried arrangements can possibly do for all. Granted the desire, the thing can be done. Let the leaders lead, and the rank and file will follow. Spurgeon once said, "It is not, Will the heathen be saved if I do not take him the gospel? but, Shall I be saved if I do not carry it?" It is not primarily to get the people to church, but to Jesus, for if they find Jesus, they will desire to be associated with those who possess a similar experience and joy. We are told that five out of every six are outside our churches. We must go out and reach them. They can be reached, and it is our business to do it. A young fellow in one of our churches recently told his pastor that he had called seventy-nine times to get a certain young man, and yet, "The eightieth time did it." He tried seventy-nine times to get his key into that particular lock, but it resisted; "The eightieth time did it."

"He that loseth his life for My sake shall find it."

A recent indictment of the contemporary church is adapted to cause considerable heart-searching. The statement was made by the late Bishop Henderson of the Methodist Episcopal Church:

> Additions to membership instead of converts to Christ are cursing the church. Our church activities have outrun our spiritual experience. Spiritual anemia, spiritual inertia, spiritual complacency, and spiritual incompleteness are strangling Christ within the church.

How many of us can claim that our congregations are not afflicted with the four evils which Bishop Henderson says are "strangling Christ," even in the house of his professed friends? How many of the additions to our church-membership last year are really "converts to Christ?" How many of our "church activities" grow out of our "spiritual experience" and are regulated by this experience in their content and methods?

We employ much ingenuity in seeking to explain our relatively stagnant position, so that such phrases as "the spirit of the age," "the drift away from organized religion," "the declining birth-rate," "the influx of foreign-speaking populations," have become weather-worn. But Christian people have come to regard these assigned causes as adequate, and churches have become complacent when they ought to be divinely discontented. Some people talk glibly about the drift from organized religion as though vital religion could be conserved apart from the church. Many non-churchgoers in our day are living on the spiritual resources of their parents or their wives and children, and when these have been spent we shall probably discover, especially in the third generation, that the drift away from the church is a drift away from God.

Zeal for souls is surely the test of a standing or falling church. That the individual Christian is responsible for propagating his faith needs constant emphasis. Every Christian is not only called to this supreme business of soul-winning, but promised the endowment necessary for achieving results.

XI

EVANGELISM AND THE PRINTED PAGE

Apart from a revival of evangelical faith in Christ, as the Redeemer, our churches will wither and die, and we shall look in vain for a response to our missionary appeals. The Cross is the one conquering thing, the sign of hope and the expectation of victory. A Living Lord who died to redeem. There can be no salvation from sin unless there is a living Saviour, but the living One can be a Saviour only because he has died.—*John Wilson, D. D.*

If the dominating purpose of the modern preacher be to win men to the faith and obedience of Christ, to do the will of God, and to that baptism of the Holy Spirit, which is the indispensable source of blessing, he will never weary bidding men, "Behold the Lamb of God which taketh away the sin of the world," in the high day and hour of his sacrifice. —*Principal W. M. Clow, D. D.*

At any moment the mercy of Christ may surprise us in some new fashion. He is never at the end of his resources, nor confined to the limits of the probable or usual. To a world jaded and disillusionized, very conscious of its fetters, weary for a new beginning, we can offer in Christ "life more abundant." The Lord, who is ever new, will renew his church, and he has given her a gospel that can never be outworn.—*P. W. Evans, B. A., B. D.*

EVANGELISM AND THE PRINTED PAGE

With more than fifty millions of people in our country entirely outside the membership of the Christian churches; with the enemies of our Lord and his gospel numerous and assertive and aggressive; with much of the literature that the multitudes are reading sordid and degrading in tone; with the majority of the peoples of the earth ignorant of the Scriptures that unlock heaven's gate, it is clear that our nation needs a persistent and militant gospel crusade. The popular press of our time is not scattering the seed of the gospel, nor is it proclaimed through the monthly magazines or through the current books. The forces of unbelief and false teaching are making large use of the printed page. They are thoroughly organized and aggressively active. Expert and enthusiastic propagandists are found among the rationalists, the skeptics, the socialists, the communists, the soviets, the Christian Scientists, and the Millennial Dawnists, and they are ceaseless in their activities. If the vast non-Christian multitudes who are largely inaccessible to direct oral gospel appeals ever get the gospel message, they must get it through especially prepared and distinctively printed literature. To put the gospel message so that it will win the eye and move the heart of the reader is an objective worthy of the most prayerful and painstaking effort.

Why the Cults Thrive

The average minister knows full well the experiences of seeing good people led off into some fantastic cult of religious vagrancy. The number of Christian Scientists who have left evangelical churches is very large indeed.

Frequently many good people, whose religious life has been confined to the conventional church activities, suddenly find religious comfort and strength in a "new faith," and all their friends are set to wondering. The rapid growth of these cults and sects and groups leads one to ask, What gives them their popularity with the mass of uninformed and enthusiastic followers?

A little inquiry, for instance, regarding the work of the Russellites has revealed some interesting things. They have printed thousands of pages of literature in the language of the Bohemians, Greeks, Italians, Lithuanians, Slovaks, and a dozen other nationalities. This literature has been sown broadcast in our country. The same thing has been done in England. Every leaflet was a printed appeal for an acceptance of their religious beliefs. It was printed evangelism to the man who was not going anywhere to church as well as to the churchgoer.

A Plea for the Tract

It may well be that the neglect of the old-fashioned tract has entailed a loss to our evangelical churches which nothing else has been able to amend. Of course, the old-time expressions, hackneyed phrases,

and worn-out theology would not make so powerful an appeal as something better adapted to the days in which we live.

Some folks assume that the tract has fallen upon evil days, and is a ministry of religious work which has lost its vogue, and is in danger of going out of use altogether. Wide experience and observations, however, bring the conviction that the time has arrived when the popular propaganda of Christian faith by means of the tract and booklet should be vastly extended. There is an opportunity in this for the religious publicist to render a real service.

Suppose that a city like Pittsburgh, Pennsylvania, or Boston, Massachusetts, could be "covered" every week with a little dodger, carrying a brief message phrased in simple language, in one hundred and fifty to two hundred words, and making a straight-out appeal for Christian ideals. Suppose that these *little sermons on paper* were conscientiously distributed throughout the mills, factories, homes, stores, and foreign sections of the city every week for a period of three months. Suppose that they could be translated into the foreign languages most numerous in the city. Who can estimate the value that would accrue to the religious life of the city?

Such a plan would not be unusually expensive, and seems worth trying out. Let some of our laymen and men of "big business," whose judgment has taught them the value of publicity, volunteer to finance such a campaign for a series of weeks.

It is evident that the tract can be a powerful weapon in the hands of enthusiastic men; and it is

necessary that such tracts should be written by able and accomplished writers, who as a rule not knowing the value of the tract protest that they have no time for such work. If there has been a weak spot in some of the evangelical tracts of the past, it has been the poor style in which they have been written. Many of them have consisted of poor English, weak arguments, and childish instead of childlike illustrations. Rabbi Duncan of Edinburgh may have been a little harsh in his judgment, but his words are only too true when related to the average gospel tract: "Our tracts are in general not good. They are wishy-washy productions—VERY wishy-washy." But why should any man of cultivated gifts write tracts? Evangelism through the printed page is an agency that has been used to the best advantage. It was George Herbert who said, "A tract may find him who a sermon flies."

There is plenty of room for some really well-written tracts for the times, and the task of writing them should be entrusted to teachers who have a deep experimental knowledge of God and sympathy with their fellow men, and some literary ability as well. Too long have we imagined that anybody is good enough to speak in the open air and any one good enough to write tracts. The truth is that the best men should be selected for both offices.

An instructive parallel is to be found in the activities of various social and political organizations. They have shown their good sense by pressing the tract into their service. Generally speaking, political tracts are striking, brief, and to the point. The best

men are invited to write them, and they have but one object in view, namely, the conversion of the reader.

Qualities of a Good Tract

For purposes of evangelism a good tract should have at least four characteristics:

1. It should most clearly state a case. It should justify its presence in the reader's hand. It should be a tract with a purpose, and should come as a herald of mercy and as a message from God to man.

2. It should be modest in spirit. Many tracts suffer from a want of courtesy. Many are patronizing and arrogant. Quite a number of otherwise excellent tracts have become ineffective because the writer has talked down to his reader.

3. It should be readable in style, written in terms of the present day. Theological terms should be avoided, and all pious affectation tabooed. What we call "sob stuff" should find no place in the message.

4. It should be urgent in appeal. It should press for a verdict. It should demand an answer. Before this can be done it is very necessary that it should state a case. Conversions ought to follow the reading of the message.

Bible Distribution

The first Bible Society for the distribution of Scriptures was organized in the year 1524. The historian D'Aubigné says:

> In this manner, for the most part, these printed works were circulated: Farel and his friends transmitted the sacred books to certain dealers or Bible workers, poor men of good char-

acter for piety, who, bearing their precious burden, went through towns and villages, from house to house, knocking at every door. The books were sold to them at a low price, that the interest they had in their sale might make them the more industrious in disposing of them. Thus as early as 1524 there existed in Basle, and having France for the field of operations, a Bible Society, an association of Bible workers, and a Religious Tract Society.

It is, then, a mistake to conceive that such efforts date only from our own age; they go back—at least in the identity of the objects they propose—not merely to the days of the Reformation, but still further, to the first ages of the church.

Since then the work of Bible distribution has reached to the uttermost parts of the earth. Over hills and valleys, mountains and plains, the gospel in the form of the printed page has been scattered broadcast over our fair land, and the lands beyond the seas. Every agency both for and against the work of the churches is using the printed page for the advancement of its particular views. All of these agencies use the services of distributors to place their literature in the hands of the common people, and some of the literature so distributed is very injurious and harmful to the non-churchgoing public. It is said that only five out of one hundred young men in the United States belong to the Christian church, and only fifteen out of one hundred attend church. The Bible distributor can reach these young men who do not attend church, by the roadside, in boarding-houses, mining-camps, construction-gangs on the railroads, along the docks and water-fronts of our cities, on board the ships, in hospitals and prisons, at the crossing of the highways,

and in all other places where men congregate. "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

The work of Bible distribution is sorely needed at this time. There is scarcely a family in the United States that is not reached more or less regularly with printed matter setting forth the doctrines of skepticism, free love, infidelity, and materialism. Unsound teachings and doctrines are eating their way into the heart and life of the American people, and this is the primary cause of the great wave of crime sweeping over our land today.

Material progress of itself is not sufficient. We have a complexity of legislation, all kinds of welfare associations for the uplift and betterment of mankind, yet our police courts are still overcrowded and our penitentiaries fairly full. We have tolerated the fox-trot, the bunny-hug, and the shimmy, not always to the elevation of our moral standards. The sex-problem play on screen and stage is not an evidence of increased culture. We have got rid of the legalized saloon, but the social evil remains, and there are "vamps" not only on the screen, but in real life. Side by side with great wealth is the gaunt specter of poverty with all its attendant ills. We have schools of eugenics that tell us much of the means to improve the physical quality of the race, pretty much akin to the books published for stock-farmers; all very well as far as they go, perhaps, but unfortunately they don't go far enough, for they fail to tell us anything of the development of the spiritual in man. Notwithstanding their erudite theories, we

find more real happiness in the large families of the poor but God-fearing than in the homes of wealth and fashion, where a so-called select progeny learns nothing of God. A glance at the home will show us that respect for parents is fast becoming a shadow where it has not vanished altogether. Our progress in the main has been along material lines, and since man has a soul with infinite cravings after God, he cannot and does not find lasting satisfaction in that which ministers solely to his bodily comfort.

All thoroughgoing evangelism must include the ministry in the home. It matters little that we go out to the masses with the Bread of Life while the members of our own family perish with hunger. It is almost an irony that we go with the Lamp of Truth to those who are without, while the members of our own family sit in darkness and in the shadow of death. The tract and the Book will be yet more effective when their appeal is personalized in a man known to the reader of the printed page.

"Andrew findeth *his own* brother, Simon." Before he sought to evangelize the world he sought to win "his own brother." This is a method which has been too seldom followed. It is a method from which we shrink. But it is a method to which we must return if we would win the unchurched for Christ and the kingdom.

We are so accustomed to the picture of our Lord in the midst of the crowd that we forget his passion for the individual. And yet, if we read the narratives through with care, we shall be amazed to discover the amount of time he spent on solitary in-

dividuals. Andrew found first "his own brother," but in finding him he found the multitude on the Day of Pentecost, and he found the converts who came to Christ through the ministry of Peter. That is the compensation of the Christian worker. He works behind the scenes in a quiet and humble fashion, his name is unknown, but the souls he wins for Christ become the world's Moodys, Booths, Sundays, and Gipsy Smiths.

It is good to be orthodox in doctrine, but it is better to be orthodox in discipleship. Our "own brother" is near at hand. Approach him with the message in cold type; but forget not to add the persuasion of the living warmth of your personal meaning.

APPENDIX A

EVANGELISTIC ILLUSTRATIONS

Gathered from Many Sources

What Is Progress?

When we speak of progress we do not mean the national acquisition of territory or the personal acquisition of wealth. W. J. Dawson reminds us that progress is deliverance. When people are delivered from ignorance by free education, that is progress. When the working classes are delivered from the pressure of unjust factory laws, that is progress. When fair wages and honest work characterize masters and men in the realm of industry, that is progress in deliverance. When people are delivered from unholy jealousies, and Christian ministers are delivered from professional airs and arrogant assumptions, that is progress. Progress is the fruit of a noble discontent. James Russell Lowell puts the truth finely in these lines:

> Life is a leaf of paper white,
> On which each one of us must write
> Our line or two, and then comes night.
> If thou have time for but one line,
> Be that sublime.
> Not failure, but low aim is crime.

Let us journey toward the sunrising, even though we never get there. The culture of the soul is the ideal life. The spiritual life is the essential nature, which is capable of endless growth.

> Unless above himself he can
> Erect himself, how mean a thing is man!

It is the consciousness of our relation to something higher, and of our duty to strive after its attainment, which gives us preeminence above all that God has created.

Failure Is Only Relative

Think of what we owe to the X-ray. It has revolutionized the science of surgery. It has made the invisible visible, the obscure conspicuous. I have placed two thick ledgers on the back of a friend, and with the aid of this penetrating light have been able to look through them and watch the beating of his heart. And yet the X-ray is in one sense a failure. It is a ray that was turned out of its direct path through meeting with an obstacle. Obviously its failure is only relative. Much the same may be said of copper. Geologists affirm that copper was on its way to become gold, but got shunted on to the wrong track. Even though it missed becoming gold, it has served a highly useful purpose in the industrial and commercial world. Its failure therefore was only relative.

Success and failure are so intermingled that one has difficulty in disentangling them and determining which is which. Even though our failure may seem absolute, it is only a coward to whom defeat is final. There is always a future for the courageous man, however ignominiously he may appear to have failed. One historian reminds us that Augustine had the courage and the faith to forget the things that

are behind with all their stain and shame and build his life anew. Galileo had the courage to persist in the declaration of scientific truth, though his fellows counted him a heretic and a blasphemer. Disraeli had the pluck to declare himself fitted for the highest office of State, even when a scornful House of Commons thought him an impecunious adventurer. Sorrow, struggle, and failure marked all these lives, and yet they overcame. Their message to all those who "journey toward the sunrising" is

Stand out in the sunlight of promise, forgetting
Whatever the past holds of sorrow or wrong.
We waste half our strength in a useless regretting,
We sit by old tombs in the dark far too long.

Have you missed in your aim?
Well, the mark is still shining.
Did you faint in the race?
Well, take breath for the next.
Did the clouds drive you back?
Well, see yonder their lining.
Were you tempted and fell?
Let it serve for a text.

As each day hurries by let it join the procession
Of skeleton shapes that march down to the past,
While you take your place in the line of progression,
With your feet on the path and your face to the blast.

Success is not the acquisition of money. Success is in the acquisition of character. Character is that solitary possession which defies the havoc of time and the insolence of death and remains the one imperishable thing when all else has passed like

The baseless fabric of a dream.

God Knows Our Life's Purpose

Admirers of Robert Burns, the Scottish poet, maintain that the late R. L. Stevenson's essay on Burns was most unjustifiable, because he failed in that essay to consider the poet's life as a whole. Stevenson simply dwelt on the black spots of it. Our judgments of each other are usually based on a superficial knowledge of each other. The disciples at one time wanted to separate the wheat from the tares, but Jesus said, "No: let both grow together till the harvest." Their powers of discrimination were not fine enough.

> Who made the heart 'tis He alone
> Decidedly can try us.
> He knows each cord, each different tone,
> Each spring, each various bias.
> For at the balance we are mute,
> We never can adjust it,
> What's done, we partly may compute,
> We know not what's resisted.

The vital question is, In which direction are the main currents of our life flowing? What do I most desire? What is the one thing I deem best worth having? What is my ultimate hope or fear? We are missing the best unless our face is toward the sunrise. We must have the sun; no life can function at its highest without the sun. The sun ripens the corn. The sun paints the flowers. The sun creates the morning. The sun sustains the day. Jesus is the sun. He is the Light of the World. "If any man follow him he shall not walk in darkness, but shall

have the light of life." Which way then are we facing?

You Have to Love People to Know Them

I am indebted to W. M. Clow for reminding me of the bearing of one of Browning's poems on this truth. Browning tells the story of Andrea del Sarto, who was a famous painter in Florence. In his youth he married a woman of rare beauty. She was, however, a shallow-minded, superficial creature. She only married him for his hard-earned money that she might spend it at the gaming-table with her dissolute companions. She was the woman who, with a careless swing of her skirts, smeared the noble picture he had painted in hours of great spiritual ecstacy. It was she who filled his life with disappointment. Not that she robbed his hand of its deftness, or his mind of its genius, or his soul of its inspiration. The tragedy was a domestic one; she was heart-blind. She never understood the moral majesty of his mind, and the love-hunger of his heart, and in consequence he could not disclose to her his noblest and best self. Browning sets the tragedy of it all in a sigh, which is the climax of the story:

> But had you—oh, with the same perfect brow
> And perfect eyes, and more than perfect mouth;
> And the low voice my soul hears, as a bird
> The fowler's pipe, and follows to the snare—
> Had you, with these the same, but brought a Heart.

She brought no heart, and the lover's secret she never knew. The lover's secret is never made "manifest" except to those who love. One sometimes

hears it said, "You have to live with people to know them." This is not necessarily so. Indeed I have known two people to live together for over thirty-five years and not know each other. No. You have to love people to know them.

The Future of the Race

The story is told of Carlyle that, when walking one day with the late Bishop Wilberforce, and talking over the death of Sterling, who was a friend of both, Carlyle turned suddenly and said, "Bishop, have you a creed?" "Yes," replied the Bishop, "and the older I grow, the firmer that creed becomes under my feet. There is only one thing about it that perplexes me." "What is that?" inquired Carlyle. "The slow progress my creed makes," said the Bishop. Carlyle, after a moment's silence, answered, "Bishop, if your creed is the truth, you can afford to wait." Our creed is that Christ is "alive," and, whatever the mysteries and perplexities that confront us, with such a creed we can afford to wait. With him is the future of the world. With him is the future of the race. We may with confidence leave both in his hands, to be purified by the influences of his sacrifice, and transformed by the energies of his power. He was in our yesterdays, he is in our todays, and he will be in our tomorrows. Because he is "alive" he is the contemporary of every age, his gospel is one which no mind can exhaust, and no age can outlive. Because he is "alive" for evermore he can never be outlived. He is the world's perennial inspiration and imperish-

able ideal. Therefore "He must reign until he hath put all enemies under his feet." No other creed can solve our problems and allay our fears.

The Thing Most to Be Feared Is Fear

In spite of the present upheaval in our social life, that which is coming is not a great catastrophe. There is nothing to fear. There is every reason to hope. "The whole creation groaneth and travaileth together in pain," and what is about to be born is a new and nobler social order than the world has ever known.

Grow old along with me;
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand,
Who saith, A whole I planned,
Youth shows but half! trust God, see all, nor be afraid.

Our attitude to the future should be one of confidence and courage. Nothing can destroy or injure the truth. We need never be afraid of the law of change. Time will unmask the most skilful pretensions, the most solemn audacities, and the most refined and engaging falsehoods. Time has a way of putting everything in its place. This is strikingly illustrated in the evolution of light. First we had the rushlight, then candles, then lamps, then gas, then electric light, then X-ray light, then radium; but none of them, nor all of them can furnish a rival to the sun. The sun is separate, solitary, and supreme. And what the sun is in the solar system, Jesus is in the moral and spiritual world. Time has

given him his place among men, and that place is one of unshared authority and unchallenged supremacy. Nothing can prevent the ultimate supremacy of his Kingdom. His is the power, and his shall yet be the glory. Have no fear or doubt as to the coming of the Kingdom. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." The whole rebellion of man against God is one wild spasm of despair. It is pathetic in its hopelessness, pitiable in its folly, and sad in its utter futility. "In all things he hath the preeminence."

On the far reef the breakers
Recoil in shattered foam;
But still the sea behind them
Urges its forces home.
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel.
Upon its jagged wall,
One wave, a score, a hundred,
Broken and beaten fall.
Yet in defeat they conquer,
The sea comes crowding in,
The wave may break in failure,
But the tide is sure to win.

O mighty sea, thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The wave may break in failure,
But the tide is sure to win.

True Beauty Is Moral; It Is a Question of Soul

It is this that gives a mother her charm, her influence, her power. It is this which enables her to keep alive the pieties of the home through which she molds, in silence and patience, the characters of those who frame our laws and guide our destinies. Such mothers do more for the world than those who found empires or explain philosophies. Behind all we see of public men is the influence of mothers. When a man steps into the blare of public life, he is largely what his mother has made him. When West, the great English painter, was elected to the Presidency of the Royal Academy in London, he said, when referring to his place in the art world, "My mother's kiss made me a painter." It was a gracious tribute to the vision, the patience, the gentleness of his mother. She saw, as mothers always do, the conspicuous in the obscure, the supreme artist in the crude drawings of the child.

It is regrettable and disquieting that so many women, judging by their style of dress, treat so indifferently the question of modesty. The strain put on the chivalry of men by this apparent looseness is considerable. I do not mean to imply that such feminine fashion is immoral; it is, however, imprudent and dangerous. Every scientific orchardist knows the peculiar value which belongs to the bloom on the plum and the down on the peach. It is nature's provision for their preservation. When these are brushed off, the process of decay is hastened. Every woman acts wisely who preserves

her sense of delicacy and modesty. Some women have sought to retain the bloom on the peach by the aid of the chemist. Such beauty is not even skin deep. It is the reflection of a shallow mind. It is a misinterpretation of the average person's ability to discriminate between the artificial and the natural; it is an unwarranted invasion of the realm of the wax doll. Neither maidenhood nor motherhood is enhanced by being transformed from a plain, wholesome woman in the morning to a painted butterfly in the evening. True beauty is moral; it is a question of soul.

The Unselfishness of Motherhood

A student once asked Robertson of Irvine the old scholastic quibble whether he could tell how many souls could be supported on the point of a needle. "Yes," said Robertson, "as I strolled the other night, I passed a house where a poor widow lives whose husband was drowned at sea. As I looked through the window, I saw in the firelight five little children grouped at their mother's feet. She was working with a needle on the point of which was supported five precious souls." This is a true picture of my own mother's home. For many years of poverty her silent heroism supported five of us on the point of a needle. My education was the fruit of her industry. My manhood grew and developed under the inspiration of her prayers. My position today in the Christian Church is largely the result of her solicitude and sacrifice. My confidence in her was such that

If I were drowned in the deepest sea,
Mother o' mine, mother o' mine;
I know whose tears would come down to me,
Mother o' mine, mother o' mine.

There are many who can only appreciate heroism when it is seen at a distance and in sensational circumstance, as, for instance, when Grace Darling pulls across a stormy sea to the rescue of a drowning crew; or when Florence Nightingale treads the hospital aisles to bind up the shattered limbs and moisten the fevered lips of the wounded and dying soldiers. There are souls equally noble in our own homes; but we are often blind to their glory because the sphere of their service is the commonplace. When we look out on the vast expanse of the ocean, the sea is blue; but where is the blue when you hold the sea-water in a glass? We can only see it in the vast, the great. Thank God he can see the blue in the glass. "His eye seeth every precious thing," even though the precious thing should lack attractiveness and charm to us.

Whosoever Believeth Shall Not Perish

The story is told of a father who entered a cellar by a trap-door. His child peered into the darkness. She heard her father's voice but saw no form. Looking up from the darkness to the light he saw her, and invited her to join him. "But I can't see the way, and I don't see you, Daddy," replied the child. "Never mind," replied the father, "I see you. Jump down, and I'll catch you." The child leaped into the darkness—No! She leaped into her father's arms.

That was not blind trust. It was trust perfected through experience. In little things and in great the child had learned to trust her father. Faith in Christ is an act of personal appropriation, by which our need is met, and our helplessness banished and our desire fulfilled. Therefore, whosoever believeth shall not perish.

Love Is the "Open Sesame" to Every Door of Life

I have read somewhere that the Earls of Lincoln held their title and estates from the throne on the condition that they gave to the King annually one white rose in the time of roses. This was not much to give, yet it was "the one thing needful." It was a lovely sign of loyalty; it acknowledged that these nobles held all from the throne and for the throne. It implied that they would defend the King's Sovereignty whenever required. God does not ask of us the great, the costly, the difficult, but rather the one thing needful.

Love is the most conspicuous grace in the Christian life. This may seem a scanty equipment for a complete Christian life. The seven notes of music seem a scanty equipment for a great oratorio. A child could learn these seven notes in an hour, but Bach, Mendelssohn, Haydn, Handel, and all the great composers could not exhaust them in a lifetime. Without love, life in its noblest aspects is inarticulate. Love is life's noblest service. Life is love's opportunity. Love is life's most enduring memorial. The most distinctive thing in the ministry of Christ is the place he gives to love. He de-

fended Mary Magdalene from the attack of Judas, when she broke the box of spikenard over him, because her extravagance was the extravagance of love. Love is never utilitarian. He forgave the woman who sinned much, because she loved much.

The Bible has very little to say to the critic. He may be clever at parsing, but parsing never got the inner meaning of a book. To those who love it the Bible will always reveal the gems in its treasure-house. Jesus always revealed Himself to the loving heart. To those who sought him from motives of curiosity he was silent, but with an earnest inquirer after truth, like Nicodemus, he sat till midnight telling him about the love of God. In the sphere of the practical "one thing is needful"—Love.

What is the beginning? Love—What the course? Love still.
What the goal? The goal is love on the happy hill.
Is there nothing then, but Love, search we sky or earth?
There is naught apart from Love, hath perpetual worth.
All things flag, excepting Love, all things fail or flee,
There is nothing left but Love, worthy you and me.

True Worth Is Soul Worth

When Jesus spoke of the saltness of the salt, he taught that a man's true worth is his soul worth. When we speak of the soul we have reached a point at which materialism breaks down. Materialism can explain the brain, but it cannot explain that mysterious something which sits behind the brain and uses it as the musician uses the key-board of an organ. We are not bodies with souls; we are souls with bodies. There is an infinity within us; it is in

the warp and woof of our being. It is woven into every fiber of our constitution.

Ruskin says there is no real worth but soul worth. What a difference soul makes in the ministry of life! In literature it is style, in music it is touch, in sculpture it is vision, in conduct it is sacrifice, in character it is influence. Dr. W. J. Dawson reminds us of the close personal friendship existing for fifty years between Longfellow and Emerson. When the former died, Emerson was a very old man with a much impaired memory. In delivering his eulogy at the graveside of his friend, he said, "The gentleman who lies there was a beautiful soul, but I have forgotten his name." His recollection of his lifelong friend summed itself up not in Longfellow's name, nor yet in his work or reputation, but in the sweetness and beauty of the poet's soul. Here is greatness; all else is tinsel. Here is true wealth; all else is vulgar display.

He Satisfieth the Desire of Every Living Thing

Carlyle once said to Professor Tyndall, "There is something in man that your science cannot satisfy." That "something" is the hunger and thirst of the soul. Science is good; art is good; culture is good; money is good; health is good; but none of these, nor all of these can satisfy our deepest nature. "Whoso drinketh of this water shall thirst again." "But he that believeth on Me shall never thirst."

In every human heart there is a cry for God, a sigh for that which will satisfy. During a serious

illness which Rudyard Kipling passed through some years ago, his nurse noticed at the critical period of his sickness that the great author's lips were moving. Bending over him, thinking that he wanted to say something, she heard him pray:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> And if I die before I wake,
> I pray the Lord my soul to take.

Realizing that he did not just then require her services, she apologized, saying, "I beg your pardon, Mr. Kipling, I thought you wanted something." "So I do," he faintly answered, "I want my heavenly Father." That is the need that Jesus supplies.

Art Thou Satisfied?

Shortly before Shelley the poet died, he had a curious dream. He dreamt he saw his spectral self coming toward his conscious self. As the gruesome figure drew near, it raised the hood from its head and inquired of him, "Art thou satisfied?" At some time or other that vision will come to us all, and ask, "Art thou satisfied?" There are men and women here among us who have been highly and legitimately successful in their respective spheres of life—"Art thou satisfied?" There are others on whose life habit has riveted itself, and held them in an awful bondage—"Art thou satisfied?" There are others, a great host, whose domestic conditions provide all the earthly love and comfort that heart could desire—"Art thou satisfied?"

Whether the conditions of our life are favorable

or unfavorable, we shall all come at one time or other to feel as Kipling felt, "I want my heavenly Father." To such Jesus says, "He that hath seen Me hath seen the Father," and "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst!"

The Splendor of Christ

When King George V was crowned, there was a brilliant assemblage in Westminster Abbey. Persons of royal blood, powerful peers, illustrious commoners, and men, distinguished in art, literature, science, statesmanship, and war crowded the famous Abbey. All were seated in order of rank. The rules of precedence were rigidly observed. When the King entered, however, all precedence was forgotten. All distinctions vanished. They all became one, all being subjects; and as such they all stood to receive, and do homage to their King.

As King George is preeminent in the life of the British Empire, so Christ is in an infinitely superior degree in the life of the world. He has no equal among the sons of men. The great painters find no subject more entrancing than his life. The great poets are inspired to high feeling when they dwell upon his passion. The great composers are moved to stately music, when they seek to interpret his words. The great moralists affirm that his example is the standard for all who would attain to the highest in character. St. John bows in speechless adoration before "the only begotten of the Father, full of grace and truth."

If nature gave us Christ, why only one Christ?—one white soul, one pure mind, one sinless life? Nature with all her prodigality of gifts could not give him. Nature had not the material out of which to weave the tissues of life so fine. Christ said, "Before Abraham was, I am." John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Bethlehem only revealed Christ. It made conspicuous the obscure. Christ belongs to the eternal, and you cannot date that. Christ belongs to the universal, and you cannot localize that. No other man can compel the past to give Him witness. Yet the past is full of Christ. His coming was

> The one far-off divine event
> To which the whole creation moves.

Our character is disclosed and our destiny is determined by the answer we give to the question "What think ye of Christ?"

Practising the Presence of Jesus

An old Scotsman lay very ill, and his minister came to visit him. As the minister sat down on a chair near the bedside, he noticed on the other side of the bed another chair placed at such an angle as to suggest that a visitor had left it. "Well, Donald," said the minister, glancing at the chair, "I see I am not your first visitor." The Scotsman looked up in surprise, so the minister pointed to the chair. "Ah," said the sufferer, "I'll tell you about the chair. Years ago I found it impossible to pray. I often fell

asleep on my knees, I was so tired. And if I kept awake I could not control my thoughts from wandering. One day I was so worried I spoke to my minister about it. He told me not to worry about kneeling down. 'Just sit down,' he said, 'and put a chair opposite you, imagine that Jesus is in it, and talk to him as you would to a friend.' And," the Scotsman added, "I have been doing that ever since. So now you know why the chair is standing like that." A week later the daughter of the old Scot drove up to the minister's house and knocked at his door. She was shown into the study, and when the minister came in she could hardly restrain herself. "Father died in the night," she sobbed. "I had no idea death could be so near. I had just gone to lie down for an hour or two. He seemed to be sleeping so comfortably. And when I went back he was dead. He hadn't moved since I saw him before, except that his hand was out on the empty chair at the side of the bed. Do you understand?" "Yes," said the minister, "I understand." The Scotsman, not by intellect or will, but by an imagination which had become faith, had accepted the gift of a friendship and made the Master real. Truly, "Our fellowship is with the Father and with His Son Jesus Christ."

The reality of this transforming friendship is reached not through argument but through experience.

> **The love of Jesus, what it is,**
> **None but his loved ones know.**

But they know.

Jesus—A Friend Alive for Evermore

I remember going on one occasion to see Maskelyne and Devant's program of illusions in London. One item was called "The Artist's Dream." The artist had fallen asleep in a chair near the almost completed portrait which he had been painting of his wife, who had recently died. The picture showed her seated in a swing in the garden. As the artist slept, the woman in the picture stepped down from the easel and walked across to her husband. You could see the empty swing. Then she returned and the artist awakened. The dream had been so real that he arose and took the picture down, and in front of the audience he examined it, but it was, seemingly, just an ordinary picture again. I want to say to all who are worshiping a picture of Jesus in a frame called History—to people who are beaten in their lonely toilsome effort to be like the Hero of that picture—that there is a richer experience than they have yet known. If they will sit down quietly he will come out of the picture into their life. A little faith—that kind of effortless prayer which is the leaving of the heart's door upon the latch—and the Guest will come as often as you want him, and you will be carried farther than a whole year of fussy striving would take you; for he is not a ghost of the dead past, but a friend alive for evermore.

Is Jesus Real to You?

A friend of mine once attended a Roman Catholic service in which the priest argued for the literal

presence of Christ's body in the consecrated wafer on the altar. After the service the visitor talked with one of the worshipers and asked him if he believed all the priest had claimed. The worshiper, who was an old man, said something like this: "When I come to mass, sir, I cannot follow what they do up at the altar. I just kneel down and think about Jesus. I think of that last week with his friends, and the Last Supper; how he knelt in agony in Gethsemane; how they arrested him and all night tortured him, and how he died. . . ." And the old man's eyes filled with tears. "I get very near to Jesus then, sir, and when I go home I feel that he comes with me." The old man didn't find a value in the mass as such. He just knelt down in that quiet place and opened his heart in prayer, and his friend came right in. Jesus stepped out from among the tombs of dead years, out of the ghostly mists of strange rites, out of the haunted ruins built of ancient language and half-meaningless words—alive, vivid, present, royal, radiant, real.

Personal Decision Spells Power

There were a few nurses during the war who had no thought of making nursing, even for the war's duration, a great dominating purpose in life. They joined up in a moment of emotional impulse, and after they had been photographed in their uniforms there didn't seem to them to be anything to do but to flirt, and hope for the end of the war. The routine bored them. The discipline chafed them. Even the uniform very soon irked them. But to most nurses

that great, glorious purpose ran like a gold thread through every part of their work. It gave color and meaning and importance to the most trivial and repellent task. They were helping in the glorious task of reducing suffering to a minimum. They belonged to one of the most glorious professions in the world. And from personal experience I may say that the patients found no difficulty in placing their nurses in the correct category. And the man who says, "From today I am Christ's friend," finds a thread running through every part of his life. All its monotonies and drudgeries are caught up and sanctified. Or, to change the figure, every little wave on the beach has the throb and the thrust of the mighty ocean behind it.

The Important Things in Life Are the Personal Things

I have read of a man who was having his breakfast with the morning paper propped up against the teapot. His wife was up-stairs with a little lassie who was ill. The man read the story of some Armenian atrocities. Men had been murdered, women outraged, little children flung into rivers. The man went on munching toast, and when he had finished he went off to the office. Nor do I mean to imply any censure of his attitude. During the day the silent angel whom some call the Angel of Death, and others, who know, the Angel of Love, came to his house, and quietly touched that little golden-haired form that had slept in the cot near his bed for five glorious years. The man was utterly broken up. He didn't go to the office next day. He didn't know

he had an office. Five thousand Armenians—Yes, but that little girl was his very own. And no one must call him selfish. We all react like that. God made us like that. During the war we all learned to read the casualty lists casually—until an envelope was thrust into our hands and we learned that out of the red generality of horror, dimly realized, the bloody, hated hand of war had reached out and taken our brother, our father, our sweetheart, our son. And, after that, war took on a new horror, and we never read the casualty list again without a kind of ache of sympathy for all those who now were feeling as once we felt. The thing had become personal, and so it had come home to us. Religion is a personal thing, or it is not religion. It is the tree of life implanted in the soul whose fruits are seen in attributes of personal character.

In Service to Men We Actually Serve the Christ

Tolstoi has brought this out in his story, *Where Love Is, God Is.* Martin, an old cobbler, is reading about Christ and half wishes Christ would visit him. He falls asleep musing, and is startled by a voice which says, "Martin, Martin, look into the street to-morrow: I will come." The old cobbler cannot make up his mind whether the voice is real or whether it is just a dream. The next day he finds himself continually going to the window. "Will He indeed come, I wonder? It is too much to expect, and yet such things have happened." During the day the old man brings in a sweeper from the street, gives him tea, and invites him to warm his hands

by the stove. Then he brings in a soldier's wife whom he sees from the window trying to wrap up her baby in a piece of old sacking, and he gives her food and drink and comfort. Then he brings into his little room an apple-woman and the boy who had run away with one of her apples. As he talks to her, her anger disappears, and, when he dismisses them, the boy is helping her to carry her load. The last scene shows Martin sitting at the table on which burns a solitary candle. "The day is nearly over, and He hasn't been. It must have been a dream after all. Yet His voice seemed so real." But, as the old man sits there, the figure of the snow-sweeper rises up before his eyes, and a voice says: "Martin, Martin, do not you know me? This is I." Then the figure of the soldier's wife with the child in her arms appears out of the darkness, and the voice says, "And this is I." Then follows the figure of the apple-woman, and the voice says, "And this also is I." And the great truth dawns upon the old cobbler that God has come near to him in man, that in loving service to men and women he has actually served the Christ.

The Meaning of the Cross

Take the story that was going about during the Armenian atrocities. A certain Turkish officer took part in the looting and raiding of a certain Armenian home. The aged father and mother and the sons were taken out and shot in cold blood. The daughters were given away to the soldiery. The eldest was a girl of twenty. The officer kept her for himself.

Her womanhood was blasted by his lust. By careful scheming she was at last able to escape to a camp where Armenian refugees were protected by the British. In common with many other similar girls, she was given a nursing training to make it possible for her to nurse her own countrymen and women who were sick. She did very well indeed, and at length was moved to an hospital where Turkish prisoners were being nursed. She was put on night duty in the officers' ward. On the first night of her duty she passed down the ward with a shaded lantern in her hand. Then a glint of light from her lantern flashed on a face she recognized. She stopped, rooted to the ground in horror. She lifted the lantern to make assurance doubly sure. Yes, it could be no other. There lay the man who had wrought the ruin of her home, the murder of her loved ones; whose fiendish lust had desecrated the sacred temple of her body. He was dangerously ill. It would have required no violence, but only inattention, to ensure his death that very night. She confessed afterward how bitter the struggle in her mind had been. But she nursed him back to health again until the doctors marveled at her care. When that officer recovered the doctor brought the nurse up to his bed and said to the patient, "But for this girl's devotion you would be dead." "I think we have met before," the officer replied, white to the lips. "Yes," she said, "we have met before." When the doctor was out of hearing the officer almost hissed the words at her, "Why didn't you kill me?" And this was her answer: "Because cruelty cannot be righted by a

cruelty, nor violence by violence. I am a follower of Him who said, 'Love your enemies.' That is my religion." The man lay silent for a long time and then he spoke. "I never knew there was such a religion," he said. "If that is your religion tell me more about it, for I want it." Night after night for a few moments she would come and tell him of the transforming love of the Friend of Souls. Does her action help us to understand what the bearing of sin means?

Life's Great Realities Spiritual

During the struggle for American Independence the English Secretary of War urged his government for an increase of munitions in Boston, until their guns should outnumber those of the Americans. Pitt in reply is reported to have said, "We must reckon not so much with their guns as with their sentiments of liberty." This great statesman knew that sentiments of liberty though invisible are as great a force in winning battles as munitions of war.

The mass of men lack moral perspective. To them the material universe represents the old substantial actuality of things. This is the gravest of blunders, and must be got rid of if we would set ourselves right with life. The seen is the offspring of the unseen, and the visible is simply a secretion or deposit of the invisible. The buildings of any city are embodied ideas; they are thoughts and ideas made concrete. The visible building is the shadow, of which the invisible thought is the substance. The invisible things therefore are the vital things.

Obey the Voice Within

Immanuel Kant said, "There are two things which fill me with the deepest awe, the starry heavens above and the moral law within." Life is noble only as we obey the voice within. When the Australian troops were landing at the Dardanelles among the many who were killed and wounded there was one seriously wounded man whom a Protestant chaplain wanted to bring to safety. A Roman Catholic chaplain close by tried to intercept him, and said: "It is madness; you must not attempt it; you are going to certain death." The Protestant padre shook him off, saying: "I am going; I've got my orders, and they come from a higher command than you." He went, and was instantly killed. Immediately, the priest was following when the officer in charge called out, "Stay where you are, we are losing too many men." But the brave priest pressed forward, saying: "Did you not hear what my Protestant comrade said? I too have received my orders from the higher command." And in a moment, he too lay dead.

How noble men become when they obey this strange compelling power, this inner imperative, this higher command: Here is a reckless sailor who has been taken prisoner by some dervishes. He had never made any profession of faith in Christ. But he is told he may save his life by forswearing Christianity and by becoming a convert to Islam. With fine scorn, and with an utter disregard of the consequences, he answers with an accompanying oath,

"Never." Thus he dies a martyr for the faith he never greatly honored during his life. He might have sheltered himself under the plea of necessity, and have waited his time; but he scornfully refused the alternative. Something within him will not allow him, something whose condemnation he fears more than death. This is how Martin Luther felt when he said: "Here I take my stand. So God help me, I can do no other."

> Colder far than frozen snow,
> Bitterer than death or woe,
> Heaviest load by mortal borne,
> Is the burden of self-scorn.

Do Justly

In a letter written by the late Right Hon. W. E. Gladstone to the Duchess of Sutherland occurs this passage: "There is one proposition which the experience of life burns into my soul; it is this, that a man should beware of letting his religion spoil his morality. In a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin." Obviously if our religion is to be the vital force, the practical thing which Jesus meant it to be, it must do as well as be. It must pay as well as pray. It is sheer hypocrisy to be shouting "Amen," if we have not settled our butcher, baker, and grocery accounts. If our religion is to possess any practical value it must be ethical as well as emotional. History furnishes abundant proof of the ruinous effects of a misdirected religious faith. Indeed we have seen vice come to its crown in religious

circles. The Inquisition made cruelty a fine art. The Puritans gave to virtue a hardness which made it repulsive. Ecclesiastical tyranny has ever been the worst form of tyranny. One writer reminds us that "the science of electricity put us in the fore-front of civilization," yet he who blunders with it becomes a corpse. It is not unlike this in the realm of religion. If our religious creed does not correct our faults, it accentuates and exaggerates them. The intolerant become more fiercely intolerant, and the irritable more bitterly irascible.

There is often a vast difference between law and justice, between legal enactments and God's eternal requirements. What is your interpretation of justice? Is it something that is determined solely by the legislature of the land? Is it freedom to do what you please to others so long as you do not exceed the point at which the law can restrain you and make you suffer? Is it right to set the sum total of your happiness against the sum total of human welfare? To do justly is to do not only what law requires, but what right requires. True justice between man and man is ever on the side of ancient eternal right. In the presence or absence of friend or foe, "Do justly." Whether thinking or speaking, "Do justly."

APPENDIX B

DEVOTIONAL MESSAGES

From Many Minds

DEVOTIONAL MESSAGES

The Need of Communion with God

Prayer has a very small place in our life. How much of your average day do you give to God, spending it definitely with him? Be honest with yourself —How much? J. M. Barrie tells us that there were times when his mother's door was locked, and they stole through the house, knowing that she was on her knees; and that, for the moment, the worn, furrowed face was the face of a little child. But we are of the order of Martha, good, boisterous soul—bluster through life, are ill at ease when inactive, and fidgety in times of quiet. And we look rather askance at Mary, as one surely too nunlike and anemic and not fully human, and we wonder at Christ's preference for her. The good Samaritan! Now there is a man whose religion appeals to us, and which we understand. But as for that publican in the temple who so moved our Lord—ah well, that is not our line of things; and in that whole region we feel gawky and awkward and out of our element. We don't really believe in prayer, don't feel the need of it, don't like it, we are not going to do it—much. Yet Christ came through, only by reason of his constant, eager fellowship with God; and we shall hardly manage otherwise. "And he withdrew himself into the wilderness, and prayed."

Remember that prayer is not asking for things

(that is only its lowest form); it is the art of making a friend of God, of turning to him, when we can, to seek his counsel, or to give thanks, or to talk matters over with him, or for no definite reason except this, that we love to be with him. If life has not given you all you think that you can justly claim, don't throw away your hopes—get back to God. "Lord, if I have done iniquity," wrote Ebenezer Erskine on the night that changed all life for him, "I am resolved to do it no more. I offer myself unto Christ, the Lord, as an object proper for all his offices to be exercised upon. I take a whole Christ, with all his laws, and all his crosses and afflictions. I except against none of them. I will live for him, I will die for him." Don't throw away your dreams. Don't grow cynical and soured. Get nearer God.

Is Evangelism Out of Date?

There are, and perhaps always will be, two types of mind in the Church. There are those who believe in "the inevitability of gradualness"; there are those, on the other hand, who both believe in and look for sudden, crucial changes in the attitude of man and of communities to life and its problems. The one type of mind distrusts all progress which is not marked by slow, continuous stages; the other feels the need for a complete redirection of the ordinary currents of life if true progress is even to begin. It is needless to point out in which camp the adherents of evangelism are likely to be found. For their aim is to secure a new outlook on the world, a

new apprehension of spiritual realities, which may or may not come as a sudden and conscious breach with the past, but which does involve a change of attitude, a new sense of the divine presence, and a liberation from the dragging load of past failure. Belief in the possibility of a new beginning for every man is the foundation-stone of evangelism.

It is the adherents of the other view who should first of all be called upon to justify their creed. If a man is reasonably content with his own progress and the progress of the world, if he finds nothing revolutionary in the Gospels, no infinite call in the Christian message, if he is satisfied that life is long enough and his own heart brave enough to carry him to the goal of his ideals—he may rest content with "the inevitability of gradualness" in practical religion. But surely there can be few men and women —honest and candid men and women—who are thus easily content.

The men who have stirred their fellows to new hopes and devotion have not been those who believed in gradualness, and distrusted "enthusiasm" as the eighteenth century distrusted it, but those who were not only prepared to face great changes, but held that these formed part of God's purpose. From the days of the prophets and psalmists downwards, "Wilt thou not revive us again?" has been a frequent petition; and the expectation has recurred once and again that God had more to show to and to do for his people than they were able to imagine, still less to do for themselves. Here we find the soil in which evangelism takes root and grows.

Philosophy and Conversion

It may, indeed, be said that this belief in sudden reversals of the moral life, sudden accesses of spiritual power, cannot be justified at the bar of reason—that the prophets may be revivalists, but that the philosophers believe only in slow and continuous moral advance. But to make this claim is to reckon without Plato, who, four centuries before Christ, emphasized the need of conversion, and even used the word when he spoke of "the turning round of the soul's eye toward the light" as the essential first stage in the life of goodness. There is much, indeed, in the general thought of our time which may well provide a basis for the belief in conversion and the possibility of genuine evangelism. It is just over a quarter of a century since William James, in his *Gifford Lectures* at Edinburgh University, surprised the high-brows of that time by the spectacle of a great psychologist who was not afraid to defend conversion as a primary religious fact, and who fortified his argument by instances drawn from the most diverse fields. The work done by James, *Varieties of Religious Experience,* needs, perhaps, to be done over again for the new generation; but at least the way is far more open now than it was then.

"But," we are reminded, "there are dangers here from which the other type of religious worker escapes. Action and reaction are equal and opposite. Recoil follows too sudden an advance. Emotion is inseparable from the revival spirit, and emotion is a

bad foundation for character. It is only on the slowly laid foundation of habit that character can be built up." With much more proverbial wisdom to the same effect. It would be foolish to deny that there is a measure of truth here. Risks are involved, but what great things can ever be achieved without the readiness to face risks? After the first flush of a revival some men fall back to the level at which they stood before; it may be even to a lower level. But are there none whose lives remain on a new and higher level? We read that at certain stages of Jesus' ministry many turned back; but some few went on, and the world's hope lay in their faithfulness. Unless they had been willing at the outset to break with their old life and to follow him who so surprisingly summoned them, that hope would never have arisen for the world.

The reasonable conclusion surely is, not that we should deny that revivals have a great place in the Christian scheme, nor yet that we should discourage the evangelist or despise his office; but rather that he should be supported in the high but hard endeavor to state the Christian message in its full width of appeal, to intellect and will as to emotion, and that he should not slur or blunt the warning, so sharply given in the Gospels, that the gate is strait and the way to life narrow.

Consecration and Concentration

Our consecration needs to be wedded to concentration. "This one thing I do" is a good life-motto for any man who has put his hand to the plough.

It should be enough that the world is his parish when he is on his knees; there he can embrace the whole earth; but that is something quite different from attempting the work of six men. The temptations of a full diary are very considerable, but they must be resisted, even unto blood. Any man with an average-sized church has as much, if not more, than he can manage single-handed, and we should have the courage to say so when demands are made upon us from outside sources. The mistake arises from the fact that far too little is made of simple ministries in our own parish, and town, and village. And yet, is it not far better to concentrate on our own particular sphere, and make that bright with the loveliness of God? What matters it if some of the worlds are denied us? What matters it if we do not figure on a score of convention, association, and rally platforms? There is a higher service and a more serene ministry: it is the doing of a hundred simple, unpretentious, human deeds which speak to men of the living Christ. They may never be recorded, but they will bear their own witness in our hearts. They will give us the unspeakable privilege of glorifying our Father who is in heaven. More than that we cannot ask.

As I, So You

Did it ever strike you that in one real sense you are called of God to the same work as Jesus was; created for the same ends; that in a way he looks to you as he once looked to Christ to help him in his saving of the needy world? That almost shocks you.

And yet, says Christ, speaking to his Father, "As Thou hast sent me into the world, even so have I sent them into the world." What does that mean? Surely not less than this, that as from eternity God saw with pity this lost, sinful, ailing world that was to be, that as, once time had come, he moved about the earth, seeking to help and save, and not too much resulted from his eager grace, he thought out Jesus Christ, devised for us that marvelous Saviour, and confidently committed the tremendous task to him. It will take courage, desperate courage; it will need faith, such faith as no other heart could show. "But you will never fail me, that I know." Nor did he. For in the end Christ looked into God's eyes and said, "I have finished the work that thou gavest me to do." "Even so," said Christ, "have I chosen you; even so have I put my cause into your care and keeping; even so send I you. And I, too, do it without fear. From you, also, it will need courage. For often there will not be much to show. From you, too, there will be asked a long boldness of stubborn faith. Yet I am sure you will not fail me. But as I gave myself, so you will give yourselves; as I have been whole-hearted, so you, too, will be, holding back nothing, granting me your all, offering a service of the same type as my own—as I, so you."

The works that I do, he once said, you, too, will do —yes, and even greater. Greater than Christ's! From you and me! What does it mean? This, at least, that Christianity, as we are living it, is clearly not even a shadow of what Christ intends that it should be. And between our life and the Gospels

there ought to be no flashing contrast, no clear-cut and obvious break. It, too, should run on, showing the same pattern we see there, life put to the same uses, ours matching with Jesus Christ's. As I, so you.

Preaching the Word

You may talk how you will about beauty and art and music, and their spiritual appeal. And they are all necessary. And our service is lopsided and inadequate, if even one is missing. But always it has been through preaching that revivals have come: always by preaching that the Spirit has made the tired church young again. No bustle of energy can do it, no whirring of machinery, sending a gale into our tired faces, no endless and elaborate organization, no, and no glory of art. If history is any guide, if you are to win back the world for God, it will far likeliest be through preaching. Always it is the preacher, the prophet, who fires men's souls, and brings in a new era.

Think of what it is you are to handle. "Hold," cried Malan to old Rabbi Duncan, and the words ran through him like a shock of electricity; "hold, you have got the Word of God in your mouth." And so have we; the Word of God, and yet how easily, how impudently, we too often handle it, passing our light opinions on it, chattering round about it, until we fill in our time, not really studying it, or using it, but rather making it a peg on which we hang our own poor shallow notions. Do you remember how when Elijah, his great master, was taken away,

Elisha, a much plainer and more ordinary man, snatched up the garment that had fallen from him, stood by the Jordan, and smote it, crying, "Where is the God of Elijah?" And he found he was still there. And you too will learn that the old power our fathers knew is still here if you care to use it; and that God is still as much alive and real as in the biggest moments of the past. Elijah's garment! It is far more wonderful than that! For is there not Another with a seamless robe, which poor souls touched, and new power came to them? And he has gifted that to you, promises you that the works that he did you shall do also. He says—that never will you preach but tired hearts will be cheered, and crooked lives will be straightened, and souls found and helped. I promise it, he says. And I believe it, literally.

We Will Win Yet, You and I

That tired, apathetic, beaten feeling that steals over us at times, that faithless conclusion that there is no use trying further, that things are far too dour and crabbed ever to be straightened out, but must remain as they are, is foreign to Christ. We allow ourselves to be tamed by life, grow broken, unexpectant, disillusioned, drift with the times as being the only thing that we can do. But he feels that in the same world with God anything may happen; and he will set no limit to what that may be. Always there was a certain glorious fervency of spirit about Christ, a brave yet queerly childlike thrilling of expectancy. A door opens, and we look out and see only a dull, muddy, unexciting little lane. But Jesus'

eyes are shining. He is looking at a road that leads to the world's end and to the rainbow's foot. He looks across a world which, in his part of it at least, had peevishly flung away from religion, and, like our own day now, had put any real faith of betterment it had into politics and economics and such things, while, as for religion—oh, it talks and talks, but it does nothing! And no doubt church people were discomfited, telling each other sadly how evil the times were, how grave and grey the outlook, how sadly different it had all grown since they were young. But Jesus remained undismayed; saw hope in that unspiritual time—in the unrest and heaving of all those unquiet spirits; heard truth behind the wild and frothy talk; was sure that always when things are at the darkest, dawn is near the breaking, and that when men have turned from God, soon, disappointed elsewhere, they will be streaming back again to him in whom alone, he knew, they can find what can long satisfy their hungry souls. Always he kept daringly preaching hopefulness when others had lost heart; always he was inciting to sheer obvious impossibilities, which none the less somehow got done; always undauntedly he hurled his brave defiance in the face of every fearfulness, and of every discouragement, and of every despair. That was ever his audacious way. Looking at you now, beaten and down, he won't lose hope, and bids you not lose hope. Up again! Up again! his brave voice rings out, for we will win yet, you and I. "He shall not fail nor be discouraged, till he have set judgment in the earth."

Loud and Abusive Self-depreciation

We church people have become so prone to loud and abusive self-depreciation that the thing amounts to a disease and does unreckonable damage; seeing that, upon the one hand, the steady drip, drip of this cold, persistent rain of disheartening talk soaks pitilessly into people's shivering souls; and on the other hand, that though these doleful spirits are not altogether serious, are throwing words about in a cold way, and uttering much less than their final and considered judgments, the world is listening, and takes us, not unnaturally, at our own dismal and unflattering valuation. There you are, it says; upon your own showing, you are doing next to nothing, are of little personal use. With the result that people fling away from us, and take their zeal and energy elsewhere into more hopeful quarters. And many of ourselves seem half inclined to agree with them.

"I am not ashamed of the gospel of Christ," says Paul. Moffat makes it run, "I am proud of it"; and indeed that does sound more like the authentic voice of the Apostle—"I am proud of it." Yet many of us seem to be disappointed in Christ, the very thing that Paul claims is impossible in a real Christian. He is so slow, so undramatic, we complain, and we want something quick, and sudden, and wholesale; and so we edge away toward some poor surface scheme of mere material reform. Those first Christians won because they knew they had something to offer that could meet all needs. But when the world asks us about it now, well, we say, not a

little puzzled and disconcerted, We have got here what will put things right, or at least it used to do it, and it ought to do so still. But for the moment it seems somehow out of gear, and not working as sweetly as it should. On which they turn impatiently away. "When you have got that contraption of yours into working order," they cry across their shoulders, "we may consider it. But life is short, and it is running on, and meantime we must, it seems, try something else." If only we believed our faith as these first disciples did, how we might sweep men into the Kingdom and bring the happier earth wherein dwells righteousness.

Elijahites, Not Christians

In our own spiritual life do we not feel it strangely difficult to take God simply at his word, and to rely on that implicitly? Do we not also call, irritably enough, for proofs and evidence before we will believe? Do we not lose heart almost on the instant, if we cannot find them? Ours is apt to be that very rudimentary faith that can believe only when and just so far as it can see, and which, when it does not, grows at once sullen toward God, and sour in its uncharitable thoughts of him.

The fact is that to this day most of us in the church are Elijahites, not Christians. We still believe mainly in fuss and noise and crowding and organization and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it too is whirling with the rest we feel more happy.

There may be no spiritual outcome whatsoever, but we are pleasantly tired, and there is a wind blowing in our faces and so we have the sense something is being done. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and busyness, and a certain material capacity far more than in the Holy Ghost; energy and organization, that we feel is what will bring us through. And so

> All day the wheels are droning, turning:
> Their wind comes in our faces,
> Till our hearts turn, our heads with pulses burning,
> And the walls turn in their places;
> And all day the iron wheels are droning,
> And sometimes we could pray,
> Oh, ye wheels (breaking out in a mad moaning),
> Stop: be silent for today.

Ah: but we don't believe in silence, have forgotten the healing of stillness, and the power of worship, don't know the spirit we are of, and fill God's House with such a din and clamor that his voice cannot reach us even in his holy place. We are Elijahites, not Christians.

APPENDIX C

PRACTICAL POINTS

From Pulpit and Press

PRACTICAL POINTS

Three Good Sermon Points

Some of the Scotch professors in the Theological Seminaries manage to avoid the dreariness with which some pedants instruct others how to preach lively sermons. It will, perhaps, enhearten many to hear what sort of sermons Scotch preachers are being exhorted to prepare. I am sure they will heartily approve these three points:

1. It should glow with beauty.
2. It should sparkle in style.
3. It should excite in interest.

Worth-While Slogans

In the calendar of one of our local churches, there are some delightful quotations which we should all do well to ponder. They are exceedingly terse and telling.

The first is from Mazzini, and is as follows: "If what I do now were done by and for all men, would it be beneficial or injurious to humanity? And if your conscience tells you it would be injurious, desist."

Another which bears repetition is: "If you must be sorry, don't feel sorry for yourself; feel sorry for the folks who have to live with you. And if you must say mean things, go down into the cellar and talk to yourself."

Two others were for the Boy Scouts: "Consider the mule; when he kicks he can't pull; when he pulls he can't kick." "A cork on a fishing-line dances around and attracts attention, but it's the unseen hook that is doing the business."

One-Sentence Sermons

I was very much interested in the Wayside Pulpit messages preached from the notice-boards of many churches in England and Scotland. Here are three which struck me very forcibly as sermons in themselves:

If you are up to the neck in hot water, be like a kettle—and sing.

It is not the water round the ship, but the water that gets into the ship that sinks it.

Doctors say you should lie on the right side. But if you are on the right side, why lie at all.

How Could You?

Wayside Pulpit messages undoubtedly fill a useful niche in arresting the eye of the passer-by and giving him food for reflection. They sometimes invite criticism, however. Recently a big church in a big city gave the following invitation to the man-in-the-street:

If You Believe:
There's nothing worth Admiring:
There's nothing worth Knowing;
There's nothing worth Loving;
There's nothing worth Doing;
Cheer up!

How could such a belief bring inspiration or hope. There seems a grim finality of despair in its false philosophy.

Performing the Impossible

I had the privilege of hearing Peary make known his plans for his famous "dash" to a company of geographers in Philadelphia in 1904. One sentence has stuck to me: "I do not know whether I shall succeed or not, God knows: but I shall do my best." He did, and won.

Sir Edward Carson, the Ulster leader, recently said: "Our duty is not to get either swollen heads or cold feet. It is to go unremittingly, day by day and from hour to hour, grappling with our difficulties until they are overcome—this is the task that is before us. We, at all events, do not shirk it."

They laughed at Joan of Arc, the French lassie of seventeen, when she talked of delivering France; but she did it, and stood victorious beside Charles when he was crowned king in the cathedral. Things were looking black at Waterloo. The hour struck! "Up, Guards, and at 'em!" said Wellington, or words to that effect. They obeyed, and won.

If it's the path of duty you are on, never mind the difficulties; they will fly before an earnest devotion. When things are at their worst is the moment when it is easiest to overcome them. Lord Kelvin once said, "When you are face to face with a difficulty you are on the eve of a great discovery."

Look for the Best in People and Places

When I was approaching Egypt I was warned that Port Said was "hell upon earth." I was told the same about Chicago. I did not go to either place to look for hell. I looked for indications of the other place, and found them. You can always find what you choose to look for in people and places.

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home,
And a little bit of hope makes a rainy day look gay,
And a little bit of sympathy makes glad the weary way.

If we would understand men we shall have to get into touch with them. The nearer we get into touch with them the readier shall we be to say, "I love my fellow-men; the worst I know I would do good to."

To think kindly of each other is good;
To speak kindly of each other is better;
But to act kindly toward each other is best of all.

The Price of Success Never Alters

Buy up your opportunities. There is room for all the abilities. Put St. before ability, and it is enough to make every man a saint. St. Ability is simply stability; and responsibility is simply the response of ability. Do not expect "luck" to favor you. Divine Luck is spelt with a capital P. Pluck is a virtue, whilst "luck" is an accident. It is to "him that overcometh" that the prize is given. The epitaph of some might be "Died from want of earnestness." Of you let it be said, "He found a way, or made one."

If any speak to you about "the prerogatives of genius," or the advantage of being "born under a certain planet," put such phrases down as being "cabalistic nonsense." Man is greater than a planet. Believe you can, and you have more than half succeeded. Doubt, and you are already defeated. It is the insanity of applied genius that works its way to the top. It was said of Raleigh, "He can toil terribly." So of Sir Isaac Newton and Edison, and indeed of every man who is worthy. The great thing is to know your duty and do it.

Go Ahead

When your plans of life are clear—go ahead!
But no faster than your brains:
Haste is always in the rear;
If Dame Prudence has the reins—go ahead!

Never doubt a righteous cause—go ahead!
Throw yourself completely in:
Conscience shaping all your laws,
Manfully through thick and thin—go ahead!

Be Silent: Hold Your Tongue

It needs great grace to do that. Peace is often broken through hasty words. "I always speak my mind," you say. Do you? With what result? It is not an evidence of wisdom. Hasty words have harassed many lives. I have never regretted the words I have never uttered. But I wish—oh, I wish, I could recall some of those I have spoken. Be careful how you speak.

Keep Sweet

Suppose a world of troubles does annoy you day by day,
Suppose that friends, considered true, your trust in them betray,
And rocks may bruise and thorns may tear your worn and weary feet
And every day you meet a snare,
Keep Sweet.

Suppose you have not each desire that forms within your mind,
And earth denies you half your fill, and heaven seems quite unkind,
And you have not the best to wear, nor yet the best to eat,
You seem to have the meanest fare,
Keep Sweet.

A sour heart will make things worse, and harder still to bear,
A merry heart destroys the curse, and makes the heavens fair,
So I advise, whate'er your care, whatever you may meet,
Dwell on the good, forget the base,
Keep Sweet.

Win Gold

Most men adopt as their motto, "Win Gold," but men are distinguished from each other by the practical ending of that motto:

The vain man adds, "and wear it."
The generous man, "and share it."
The miser, "and spare it."
The prodigal, "and spend it."
The usurer, "and lend it."
The fool, "and end it."
The gambler, "and lose it."
The wise man, "and *use* it."

Reasons for Churchgoing

Some go to church to take a walk, some go there to laugh and talk,
Some go there to meet a friend, some go there their time to spend,
Some go there to meet a lover, some go there a fault to cover,
Some go there for speculation, some go there for observation,
Some go there to doze and nod, *the wise go there to worship God.*

Four Things Necessary in Studying the Bible

1. Admit its truth.
2. Submit to its teachings.
3. Commit it to memory.
4. Transmit it to others.

A Word for Humbugs

A man who is given to "worship" thinking himself very holy, while his heart is full of malice and hatred.

A man who, whilst refusing to dip the tip of his

tongue in wine, does not hesitate to plunge it into his neighbor's blood by slander.

A man who opens his purse to the poor, but who will not open his heart to give forgiveness to his enemies.

A man who, whilst forgiving his enemies, will not give his creditors their due until the law makes him.

Some Bits

Where there is much din there is little done.

Love, like the ocean, ever gives, yet ever is full.

Joy, temperance, and repose, slam the door in the doctor's nose.

God may cast thee down, but he will never cast thee off.

The world is still like Noah's Ark, many beasts but few men.

Mohammed founded his religion by killing; Jesus by being killed.

God must love the common people because He has made so many of them.

A man can never be a true gentleman in manner until he is a true gentleman at heart.

We see the heavens best in the night, and so we see heaven best in the night of sorrow.

People sometimes say a man has too much zeal, but it is better to have a pot boil over than not to boil at all.

Two ears and but a single tongue, by Nature does to man belong,
The lesson she would teach is clear, repeat but half of what you hear.

Good Advice

Don't worry. "Seek peace and pursue it." If you worry you do not trust, if you trust you do not worry.

Be cheerful. "A light heart lives long."

Never despair. "Lost hope is a fatal disease."

Never put off till tomorrow what can be done today.

Never spend your money before you have it.

Never buy what you do not want because it is cheap.

Never trouble others to do what you can do yourself.

How much pain those evils cause that never happen.

God is in every tomorrow getting it ready for us.

Doctor Jowett was asked by a lady, "What do you think of God?" "It matters little," he replied, "the all-important question is, what he thinks of me."

The Tongue

The boneless tongue, so small and weak, can crush and kill, declares the Greek.

The tongue destroys a greater horde, the Turk asserts, than does the sword.

The tongue can speak a word whose speed, says the Chinese, outstrips the steed.

From Hebrew wit the maxim sprung, "Though feet should slip ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue does keep his soul."

To pity distress is human, to relieve it is Godlike. "He was moved with compassion and he healed."

Amusement becomes wrong when it unfits us for next day's duty.

Good and bad women either sweeten or poison the cup of life.

If trouble drives you to prayer, prayer will drive away trouble.

A little thing is a little thing, but faithfulness in little things is a great big thing.

Earth has nothing more tender than a woman's heart when it is the abode of piety.

A woman without Christ is like a ship without a rudder, or a horse without a bridle.

A real lady thinks nothing that ought to be done too mean for her. A sham lady shirks work.

You can't live on pleasure. It is the froth on water—an inch deep and then the mud.

When alone we have our thoughts to watch; in the family, our tempers; in society, our tongues.

"How do you know that you are converted?" said a skeptic. "How do you know that you have any sugar in your tea?" was the response.

There are three kinds of men in this world: the Wills, the Won'ts, and the Can'ts. The former effect everything, the others oppose everything, and the latter fail in everything.

Be inside what you are outside, and outside what you are inside.

"Can you tell me the road to heaven?" "Turn to the right and keep straight on."

Maxims to Mind

A nimble tongue often trips.
An upright pillar will bear a great weight.
Affliction is the school of wisdom.
Affectation invites ridicule.
A suspicious mind is a vexatious companion.
A giddy head makes bad steerage.
Anger is a real approach to insanity.
All who swim in sin must sink in sorrow.
A good end warrants not the use of bad means.
An evil mind is naturally suspicious.
Anger restrained is conquest gained.
A good education is a fair portion.
A covetous person is always in want.
Abundance seldom lessens our wants.
A well-spent day prepares for sweet repose.
A hundred-weight of error will not form one grain of truth.

The Genius of Youth

Landseer, the great painter of animals, began his study of dogs at six. Isaac Watts wrote verses almost as soon as he was able to spell. Claude Lorraine began landscape-painting at twelve, and Rembrandt had finished painting a portrait at the same age. A great number of Goethe's poems had been written before he was twenty. Shelley's pure English had flowed into the rivers of immortal literature before he was thirty, the age at which he died. Keats had finished his work at twenty-six. Burke was only twenty-six when the "Essay on the Sublime and

Beautiful" was published, and at that age Pitt was Prime Minister of England. Lloyd George entered Parliament at twenty-seven, and was earlier known as "The Boy Alderman."

Edison was famous for his inventions at the age of twenty-three, and Marconi was only a year older when he gave to the world the wireless telegraph. Edgar Allen Poe was a poet at sixteen, and at twenty-four he wrote "The Raven." Longfellow's first poem was published at thirteen. Shakespeare left school at fourteen, and forthwith started his remarkable career. Walter Scott was at his busiest at twenty-five. William of Orange commanded the army on the French frontier at twenty-two, and Napoleon did the same in Italy at twenty-seven. Newton startled the world with his "Law of Gravitation" at twenty-seven, and Bell invented the telephone at twenty-nine. The list will not be complete until your name is added. Link your genius to your opportunity, and there is no telling what you may yet be able to do.

The Inspiration of Opportunity

Every boy has said, "When I'm a man, I'll ——:" To which it may be replied, "If it's worth doing when you are a man, it is worth starting to do *now*." There is no need to wait for some golden opportunity for the display of your genius. That opportunity has most often come in the way of ordinary everyday duties. The greatest discoveries have not come by chance. Galileo, when only eighteen years of

age, noted the swinging of an oil lamp in the cathedral at Pisa. The suspended weight, giving the measured beat, suggested to him the measurement of time, an idea at which he worked for fifty years, when he completed the pendulum. A spider's web gave Captain Browne the suggestion of the chain bridge across the river Tweed. A lobster's shell on a dinner-table set James Watt's mind on the solution of the iron tube for conveying water under the river Clyde. The steam from a kettle of boiling water put Watt on the track of the steam-engine. The twitching of a frog's leg told Galvani how to proceed with the electric telegraph. We could easily add to the list. These men were alert, and grasped the suggestion of the moment and the inspiration of the opportunity. No one is too young to begin to be good, and do good.

Religion, or the Church

"I don't believe in the churches, but I do believe in religion." This was the word of a hotel proprietor as we sat together at the tea-table. It was said with great earnestness. The sentence has haunted me. The more I think of it, the more I am convinced that you can't have the one without the other. He might just as reasonably have said: "I don't believe in Uncle Sam's Army, but I do believe in militarism. I don't believe in the Senate or Congress of the United States, but I do believe in politics. I don't believe in baseball or golf clubs, but I believe in the sport. I don't believe in the guns, but I do believe in the gunpowder."

The principle can be applied in many different ways, but it will easily be recognized that both are necessary to each other.

A man cannot be religious by himself. The very nature of religion is sociability. "Then they that feared the Lord spake often one to another." Churches are simply the societies of men of the same religious views and aims. Religion is the theory which expresses itself in the life of the individual, and more fully still in the organized life of the church. Religion is the faith, the church proves the faith in its works, and the one without the other is dead. The church of Jesus Christ is one; and is made up of different denominations, which answer to the many regiments which fight side by side in the one great cause. No one sect has a monopoly of the gifts and graces of the Christian faith, but each one appeals to something in the life of believers which provides the way of best expressing the faith in actual service. All true evangelical churches are one in spirit, "one in hope and doctrine, one in charity."

Triumph Over Obstacles

Think of the men who have inscribed their names deep in the pages of history; how many of them labored under some disability? Alexander the Great was a hunchback, and he conquered the world; Julius Cæsar, Nelson, Napoleon, were all of short stature, to say nothing of St. Paul, who, though but "three cubits high," yet "touched the heavens." Homer

was blind, so was Milton; Epictetus was lame, and Beethoven was deaf:

Though so deaf he could not hear the thunder for a token,
He made the music of his soul the grandest ever spoken.

There are others in other spheres through whose sufferings the world has been enriched, such as Charles Lamb and the care of his sister; of the Brontés and their family troubles which gave birth to their novels; of Scott struggling to pay his debts with honor; of Cowper overcoming his fits of madness and singing of the " mysterious ways " in which God moves; of Isaac Watts, diminutive in stature, demanding to be measured by the " standard of the mind "; of Fanny Crosby singing her songs of light and cheer, all born out of her blindness from infancy; of David's Psalms, all inspired by his sufferings. There is really no maimed life in the plan and sight of God; the physical weaknesses he is always prepared to take and use for the highest service. " Every privation is a golden opportunity, and there is enrichment in it if only we use it aright."

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